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THE
Herald of Truth,

A Religious Monthly Paper,

DEVOTED TO THE

**EXPOSITION OF GOSPEL TRUTH AND PROMOTION
OF PRACTICAL PIETY.**

EDITED BY JOHN F. FUNK.

VOLUME IV.

"The Lord is good; his mercy is everlasting, and his truth endureth
to all generations." Ps. 100: 5.

"Thou hast given a banner to them that fear thee, that it may be
displayed because of the truth." Ps. 60: 4.

"I am the way, the *truth*, and the life; no man cometh unto the
Father but by me." Jn. 14: 6.

ELKHART, IND.

JOHN F. FUNK, PUBLISHER AND PROPRIETOR.

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Herald of Truth.

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"How beautiful are the feet of them that preach the Gospel of Peace."

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Praise for Affliction.

BY CAROLINE FRY.

For what shall I praise thee, my God and my King?
For what blessings the tribute of gratitude bring?
Shall I praise thee for pleasure, for health, and for ease?
For the spring of delight, and the sunshine of peace?

Shall I praise thee for flowers that bloomed in my breast?
For joys in perspective, and pleasures possessed?
For the spirits that heightened my days of delight?
And the slumbers that sat on my pillow by night?

For this would I praise thee; but if only for this,
I should leave half untold the donation of bliss;
I thank thee for sickness, for sorrow, for care,
For the thorns I have gathered, the anguish I bear;

For nights of anxieties watchings and tears;
A present of pain a perspective of fears;
I praise thee, I bless thee, my King and my God,
For the good and the evil thy hand hath bestowed.

The flowers were sweet, but their fragrance is flown;
They yielded no fruits, they are withered and gone:
The thorn it was poignant, but precious to me;
'T was the message of mercy, it led me to Thee.

Idleness.

Idleness is becoming popular. Honest labor in the eyes of many is disrespectful. The grand aim of many is to live without labor, to contrive some plan to escape the necessity of working. This, however, was not so designed by the great Creator of all things. When man was first created, God placed him in the Garden of Eden "to dress it and keep it." When by transgression man fell, and sin entered into the world, the sentence was, "In the sweat of thy face shalt thou eat bread." In the giving of the law, the command to *labor six days* is just as binding upon man as the command to rest on the seventh, and the man who idles away his time during the week transgresses just as much the command of the Lord as he who labors on the Sabbath. Solomon says, "He becometh poor, who dealeth with a slack hand; but the hand of the diligent maketh rich. He that gathereth in summer is a wise son; but he that sleepeth in harvest is a son that causeth shame." Paul says, "This we commanded you, that if any would not work, neither should he eat. We hear that there are some which walk among you disorderly, working not at all but are busy-bodies. Now them which are such we command and exhort by our Lord Jesus Christ, that with quietness they work and eat their own bread."

Idleness is not only contrary to the teachings of the Bible, but it is injurious to body, mind, and soul. The mind becomes dull and stupid, the body enfeebled and effeminated, the hands weary and inexpert, and the whole system enervated and weak, while the soul is consumed in rust and canker, until it droops and dies. One of the most pitiable of all human conditions is that of the idler. Behold him sitting down with folded hands and listless mien, a trouble to himself and all with whom he comes in contact. He does nothing for his own good, nor for the good of any one else. He lives and dies, and no one is made happier or better. He passes away, and his name is remembered no more. Why? Because he was an idler, and did nothing. No deeds of mercy, no words of love, will ever recall his name—his light went out in darkness and is forgotten. Oh! Who would thus live, a burden to the community and to himself? "The way of a slothful man," says Solomon, "is as a hedge of thorns." "Slothfulness casteth into a deep sleep, and an idle soul shall suffer hunger." "The desire of the slothful killeth him: for his hands refuse to labor." "Idleness," says Bolton, "is the very rust and canker of the soul; the devil's cushion, pillow, chief reposal; his very tide time of temptation, as it were, wherein he carries, with much care and without contradiction, the current of our corrupt affection to any sin." Would it not be much better and more praise-worthy to perform the most menial labor, and do something for one's own support and happiness, as well as for the support and happiness of others, and not let our bodies decay, and our minds and souls rust, and canker, and perish in idleness, than to weary the world with our very existence, and waste the precious time God has given us to prepare for eternity. Ah, most assuredly it would. David says, I would rather be a door-keeper in the house of the Lord than dwell in the gates of wickedness forever."

All nature points the finger of shame at the idler. Even the dumb beasts give their testimony against him as we may see by the following incident, which I find in *Bove's Illustrative Gatherings*.

"Seating myself once upon a log, by the side of an Indian, who was resting there, being at that time actively employed in fencing in his cornfield. I observed to him that he must be fond of working, as I never saw him idling away his time, as is so common with the Indians. The answer he returned me made so great an impression on my mind that I have remembered it ever since, and I will try to relate it. 'My friend,' said he, 'the fishes in the water, and the birds of the air, have taught me to work. By their examples, I have been convinced of the necessity of labor and industry. When I was a young man, I loitered about a good deal, doing nothing, just like the other Indians, who say that work is for whites and negroes; the Indians have been ordained for other purposes—to hunt the deer, and catch the beaver, otter, raccoon, and such other animals. But one day it so happened that, while hunting, I came to the bank of the Susquehanna, and having seated myself near the water's edge to rest a little, and casting my eyes on the water, I was forcibly struck in observing with what industry the *Mecelgallingus* (*Sunfish*) heaped small stones together, to

make secure places for their spawn, and all this labor they did with their mouth and body, without hands.

"Astonished, as well as diverted, I lighted my pipe, sat a while, smoking and looking on, when presently a little bird not far from me raised a song which enticed me to look that way. While I was trying to distinguish where the songster was, and catch it with my eyes, its mate, with as much grass as it could hold in its bill, passed close by me, flew into a bush, where I perceived them together, busily employed in building their nest, and singing as they worked. I entirely forgot my hunting, in the contemplation of the objects before me. I saw the birds in the air, and the fishes in the water, working diligently and cheerfully, and all this without hands. I thought it strange, and became lost in wonder. I looked at myself, and saw two long arms provided with hands and fingers, and with joints that might be opened and shut at pleasure. I could, when I pleased, take up anything with those hands, and hold it fast or let it loose, or carry it along with me. When I walked, I observed, moreover, that I had a strong body, capable of bearing fatigue, supported by two stout legs, with which I could climb to the top of the highest mountain, and descend at pleasure into the valleys. And is it possible, said I, that a being so wonderfully formed as I am, was created to live in idleness, while the birds which have no hands, and nothing but their little bills to help them, work with cheerfulness, and without being told to do so? Has then the Creator of man, and of all living creatures, given me all these limbs for no purpose? It cannot be; I will try to go to work. I did so, and went away to a spot of good land, where I built a cabin, enclosed ground, sowed corn, and raised cattle. Ever since that time, I have enjoyed a good appetite and sound sleep; while the others spend their nights in dancing, and are suffering with hunger, I live in plenty. I keep horses, cows, and fowls. I am happy. See, my friend, the birds and fishes have brought me to reflection, and taught me to work!"

"Idleness is the mother of many wanton children. They that do nothing are in the ready way to do worse than nothing. It was not for nothing that we were called out of nothing." The little stars were made to shine, and they never forget their work. The sun, and moon, and stars, and planets, were all made for a wise purpose. They never grow weary of the lot assigned them, and never refuse to fulfill the purpose for which they were made. The rain-drops that fall in gentle showers, and the dew that distils at night, refresh the earth and make glad the heart of man and beast, when the moisture of the earth is consumed. The birds that sing, the flowers that bloom, and the little rivulets that gurgle over rock and ledge, are not idle. They are always in their allotted places. Why, then, should the noblest and best of all God's creatures, endowed with reason and intelligence, so pervert and corrupt his destiny as to stand for nought in the grand sum that makes up the world and the works that are therein?

Idleness not only leads into sin, but it is sin itself; because it is a direct violation of the commandments of God; and therefore we should shun it as any other vice. The Christian above all others cannot afford to indulge himself in idleness, while he has so much to do, to work out his own salvation, and while there are thousands that need his help and encouragement on every side around him. He must be in earnest: he must watch and pray: he must walk, and not be weary: he must run that he may obtain: he must flee from the wrath to come: he must put his hand to the plough, and not look back: he must strive for the mastery, and be temperate, and keep under his body, and bring it under subjection, that he may obtain the crown that fadeth not away. "Woe to them that are at ease in Zion," It shall not be well with them. "He is not only idle who does nothing, but he is idle who might be better employed," therefore, prefer diligence before idleness, as you prefer brightness before rust; and do not only employ yourself, but employ yourself in some useful and innocent employment; and whatsoever thy hand thus findeth to

do, do it with thy might. Let not the Lord find you, when he cometh, standing in the market place "*all the day idle.*"

"Live for something, be not idle—
Look about thee for employ;
Sit not down to useless dreaming—
Labor the sweetest enjoy.
Folded hands are ever weary,
Selfish hearts are ever gay,
Life for thee has many duties—
Active be, then, while you may.

"Scatter blessings in thy pathway!
Gentle words and cheering smiles
Better are than gold and silver,
With their grief dispelling wiles.
As the pleasant sunshine falleth
Ever on the grateful earth,
So let sympathy and kindness
Gladden well the darkened earth."

Omnipresence.

BY REV. A. W. HOLDEN.

Is God omnipresent? Glorious fact! All space is filled with his presence. "Behold, the heaven, and the heaven of heavens, can not contain him." His glorious presence is beheld by the glorified in heaven. His gracious presence is enjoyed in the church by each believer. His terrible presence is felt in hell, through the punishment inflicted on guilty men and fallen angels. He is present every-where, to behold the evil and the good. "Such knowledge is too wonderful for me, it is too high.... Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven; thou art there; if I make my bed in hell, behold, thou are there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me."

God every-where blessed thought! He is not confined to the great and populous city, nor to the stately mansion, where wealth and opulence reign; but in the village, the hamlet, the house of the poor—Nazareth, Bethany, the house of Martha and Mary, the gate of the rich man, where the poor beggar lay—there was the presence of God. It was with Moses at the Red Sea, on Sinai's top, while the thunder of his voice shook the holy mount; with Aaron, the priest, in the tabernacle forgiving the sins of his people; in the camp of Israel, to behold the wickedness of Dathan and Abiram, and the pride of Korah. In the wilderness where the seed of Jacob wandered for forty years, he led them by a pillar of cloud by day, and a pillar of fire by night. He was at the River Jordan, as the priests bore the sacred ark, and her waters kiss their feet and stand up, heaps upon heaps. He stood at Jericho, while priests and Levites blew the funeral blast of her mighty walls. Look upon the flood of waters, look upon a smoking Sodom!—God was there! See Daniel in the lion's den! Behold the Hebrew worthies in the fiery furnace, and Paul and Silas in the prison! The Lord was there!

Cheery then, friendly pilgrim, thou mayest feel lonely, but God is near thee. Be not dismayed, he will uphold thee. If thou treadest the path of prosperity, or sufferest in affliction's furnace, the angel of the Lord encampeth round about thee.

Rel. Telescope.

The Least Commandment.

How hard it is for us to realize that God really notices little things. That the minutiae of every day life are matters of interest to him, and that the manner in which we discharge our little duties are of enough importance to be written down in the book from which we shall be judged at the last day. In God's own hook we find a command even about the robbing of a bird's nest, given to his ancient people. It is in the 22d chapter of Deuteronomy, the 6th and 7th verses. This was called by the Jews "the least of all the commandments;" yet the promise annexed to it shows it was not a matter of trifling moment in the eye of the great Giver—"That it may be well with thee, and that thou mayest prolong thy days;" the same that is annexed to the command "Honor thy father and thy mother."

Nothing that is sinful is trifling in the sight of God. It might have seemed a little thing to us for that good man Moses to give way, under great provocation, to a burst of anger, which led him to say, "Hear now, ye rebels. Must we fetch you water out of this rock?" But for this very act he was shut out from entering that goodly Canaan which had been the centre of all his earthly hopes. Alone, upon the mountain top, he was permitted to look over and see the fair land toward which he had been so long journeying—but he might not enter in.

God does not reveal to us the future punishment he may see fit to lay upon us in this life for these little sins as we call them; but it is well for us to study thoughtfully the many similar instances he has caused to be recorded of his dealings with others for these sins, of which we are so often guilty. If we suffer ourselves to get angry with our servants, our children, or our neighbors, he takes note of it all, and no doubt abundant trouble will flow from it. As we sow we shall be sure to reap. If he is "strict to mark iniquity," it is a comfort and an encouragement to know that he is just as ready to notice all our little services rendered out of love to him or to our fellow men. Not a little child can we take by the hand and direct it in the way of life, but he smiles lovingly upon us. Every time we faithfully strive to impress a holy truth upon a young mind, he is near to grant us his blessing—a double blessing, both to the teacher and the taught. No act of charity, however trifling, will lose its reward. What gift can be smaller than that of a cup of cold water to one in need of it. Yet this is the very illustration which Jesus uses to show his readiness to acknowledge all service done out of love for him. The least of all the commandments is important enough to require the blood of Christ to atone for a transgression of it. Can we consider anything trifling which costs so much?—*S. S. Times.*

assurance that, when death comes, he shall be able to meet it as a child going to sleep in its mother's arms, to awake again in the morning with a new life in the kingdom of everlasting peace. Blessed is the man who in reviewing his life, and in the prospect of death can with joy and confidence adopt the words of the Apostle, and say, "I am now ready to be offered, and the time of my departure is at hand. I have fought the good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

H. W.

Wonders which God Daily Effects in the Creation.

The whole universe, which continually preserves that beauty and order in which it was first established, is a miracle constantly before us. How astonishing is the world which we inhabit! how immense is the number, grandeur, variety, and beauty, of the creatures which it contains! What other arm than that of the omnipotent God could have placed in the immense expanse of the heavens the sun and all those stars, whose prodigious size and distance fill our minds with astonishment? Who but God has prescribed to them the spheres in which they have revolved for thousands of years? Who else has determined with such skill the respective power of all these globes; and established a perfect balance between them and the ether in which they are suspended? Who has placed the earth at such a just distance from the sun, that the space between them is neither too great nor too small?

The alternation of day and night; the revolutions of the seasons; the innumerable multitude of animals, of reptiles, of trees, of plants, and of all the different productions of the earth, are the works of the Almighty God. His particular and especial providence is a continual proof of his greatness, wisdom, and omnipresence. His constant cares for us, and the marked protection, instances of which almost every person has met with; the various means he employs to attract men to his service; the ways by which he leads them to happiness; the misfortunes which he tries them with, to awaken them and bring them to a sense of their situation; the extraordinary events which he orders for the good of his empire; events which are commonly produced by slight causes, and in circumstances which seem to render them impossible; the great revolutions, which he effects, to make his holy truth and the knowledge of himself pass from one country of the earth to another; are all so many effects, in which we ought to acknowledge his constantly acting power, and which, if we were sufficiently attentive, would make us say with the psalmist, "*This is the Lord's doing; and it is marvellous in our eyes.*" Let us be attentive to what passes before us, and we shall every where discover the traces of a God; we shall see that by the ordinary means of his grace he continually works for our sanctification; that his divine word continually dwells among us, and that his saving voice may be continually heard. Surely those who refuse to listen unto him, who resist the impulse of his Holy Spirit, and who do not yield to his merciful visitations, would not be converted though new miracles were wrought in their sight. Ought not man, who sees that God has created the world, which every where presents to him so many wonders; man who is constantly receiving the blessings of heaven, and who owes to God all the advantages which he enjoys, ought he not to believe, to love, and to obey him; yet he resists. What then can affect him, or whom will he not oppose?

Let us then, who daily witness the wonders of our God, pay attention to them, and no longer harden our hearts against truth. Let not prejudice or passion prevent us from reflecting upon the admirable works of God. Let us contemplate the

For the "Herald of Truth."

Dying Happy.

In reading the *Herald*, we read of so many brethren who, having labored with us in the vineyard of the Lord, have been called from time into eternity, to try the realities of an invisible world. But this is the voice of the Lord gently reminding us that the time for our departure is also drawing nigh. A few years more—perhaps a few days only—and our work too will be done, and the angel messenger will come to call us home. God grant that we may be able to say with Paul, "None of us liveth to himself; and no man dieth to himself. For whether we live we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's," and that we may be raised above the fear of death, and indeed feel that for us to live is Christ and for us to die is gain. Happy is the man who can feel in his heart the

visible world, and reflect upon our selves, and we shall find sufficient cause to acknowledge Him who daily works miracles before us; our souls possessed with these grand ideas, we shall cry out with rapture, and admiration "Praise, honor, and glory be ascribed unto God, the author of all good and the redeemer of our souls; who alone performeth wonders, and who visiteth the heart of man with comfort and sweet consolation; who poureth balm into our wounds, supports us in affliction, and wipes the tear from every eye; unto that God of all mercy be rendered love, gratitude, and adoration for ever and ever, through the countless ages of eternity.—*Sturm's Reflections.*

For the Herald of Truth.

Christ's Commandments.

"If ye love me, keep my commandments."

These words are applicable, as well to the followers of Christ at the present time as they were to the twelve Apostles, in the time of our Savior.

There are many who profess to love the Savior, but are not willing to keep his commandments, but with such the love of Christ cannot be fervent, pure, and perfect. The two parts of the text cannot be separated. The one cannot be kept without the other. If we love Christ, we must keep his commandments; for this is the proof that we love him, if we keep his commandments. As the body is dead without the spirit, so is faith without works, and love without obedience. "Why do ye call me Lord, Lord, and do not the things which I say?" says the Savior. He that believeth and is baptized shall be saved. But the faith here spoken of is a living faith; a faith which will lead a man, not only to repent, be baptized, received into the church, partake of the Lord's supper, and wash the saints' feet; but it will also lead him to continue in every good word and work, and to keep also all the commands of the Lord and lead a holy and pious life; for without works faith is dead. God is no respecter of persons. He requires no more of one than of another; nor any less. We should take heed therefore that we do not neglect or despise some of the commandments of God. Perhaps some may be ashamed to stand up for his cause, and maintain the exercise of all his commandments under all circumstances; but the Savior says, Whosoever is ashamed of me and of my words, of him shall the Son of man be ashamed when he shall come in his own glory and in his Father's and of the holy angels.

JOHN D. HERSHEY.

Worth Remembering.

The following rule should be observed by every one who wishes to live a Christian life, and be a peace-maker in society. Please remember and observe it. It will produce happy results and produce no sorrow.

"Believe nothing against another but upon good authority; nor report what may hurt another, unless it may be a greater hurt to others to conceal it."—*World's Crisis.*

A living, energetic, and Christ-like piety puts to flight all affectation, pomp, or artifice. It possesses the elements of simplicity and earnestness, and always has something to do for God.

Those who are careful to avoid offending others, are not apt to take offense themselves.

For the Herald of Truth.

Our Carrie.

But a few short days have faded,
Days with joy and sunshine ripe,
Since the angels laid our Carrie
On the sunrise shores of life.
She is unto us, the study
Of a new and pleasant lore;
But whose language, our lips never
Learned to syllable before.

She is unto us a picture
Whose rare tints can never die:
Or a flower of rarest beauty,
Born for immortality.
She's to us a bird immortal;
Through neglect, or want of care,
Shall dust gather on her pinion,
Ere it sweep the upper air?

Oh, how wide and empty earth is!
Oh, how full of joy the skies!
Father, Maker, Giver, help us;
Train our babe for Paradise.
Let this strange, new love that gushes
Like a swollen mountain-rill,
Be a radiant light to help us
Tread the pathway of thy will.

Send the rain, and dew, and sunshine;
Send the blessing every hour:
By our prayers and holy living,
Help us train our tender flower,
That, when earthly ties are rivet,
For the gardens of the skies,
This pure gift thy love hath given
Shall bloom in thy Paradise.

B. A. W.

For the Herald of Truth.

Matt. 18, 15.

"Moreover, if thy brother trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother."

How often is this blessed admonition neglected! The human heart is too proud and selfish to go in meekness, in love, in kindness, in the spirit of prayer and Christian fellowship, and tell the brother of his fault. It is easier to tell it to the world; which only makes the matter so much worse. Take heed, therefore, that ye do not disregard the commands of the dear Savior. If thou bringest "thy gift to the altar and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift." If these instructions were always strictly observed, how much of strife, and contention, and sadness of heart, and tears, could many times be avoided! Brethren and sisters, is it not worth while, for peace's sake, to give earnest heed thereto? and so much the more, for the love of God, should we strive to keep all these things, to observe and do them; that peace, and love, and harmony, and unity, and happiness, might prevail among us everywhere.

S. K.

For the Herald of Truth.

A Proposal.

In Acts 2: 44 and 45, we read, "And all that believed, were together and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need."

We find that, on the day of pentecost, after Peter's sermon, which so powerfully affected the hearts of the multitude, there were added unto them about three thousand souls, and they continued steadfastly in the apostles' doctrine and fellowship. All prejudice and selfishness was put away; for "they had all things common." Here the words of the Savior may also be applied, "Blessed be ye poor: for yours is the kingdom of God," for they parted their possessions to all men, as every man had need.

Now, there is no doubt that there are more or less brethren and sisters in every church throughout the land who would like to read the *Herald of Truth*, but who have not the means to pay for it. I heard a poor, but, I believe, faithful sister say, "The next dollar we get must go for the *Herald*;" and I know they greatly need their money for many other uses.

Now, in order to secure for such families the means to get the *Herald*, that they also may enjoy the privilege of reading it, I believe it would be just and right for the entire church throughout the land, as a benevolent and christian people, to make up a fund for the benefit of those who are denied the privilege of reading the paper on account of poverty.

I hope the brethren and sisters will give their views on the above question.

JACOB C. GOON.

Clarinda, Page Co., Iowa.

REMARKS.—Even as the poor shall have the Gospel preached to them, so they should not be denied the privilege of reading the *Herald*. The instructions, encouragements, and exhortations, it contains, are for the poor as well as for the rich. And we hope, if there are any such (and we have reason to believe there are), they may in some way be supplied. We are now sending a considerable number of papers to such persons *free*, and if there are others still, who desire to read it, and have not the means of paying for it, we hope they will make it known. We do not wish a single family to be denied the paper on account of poverty. And if such will make it known to us, we will endeavor to provide them with it. But we think, in all cases, it would be better for each congregation to try to provide for its own poor. It is the duty of each church to do this. And it is for this duty, in accordance with the apostolic custom, that each church is supplied with deacons who are to attend to these things. In many of the eastern churches there are seasons, once or twice a year, when the brethren contribute. The money is held in charge by the deacons and used to relieve the wants of the poor, or for whatever other purpose it may be needed. This should be done in every church throughout the land, and is enjoined by Paul, 1 Cor. 16: 1, 2.

Then again, in case it would not be thought proper to take of the regular church fund for this purpose, some brother or sister should interest him or herself and get the members, each one that felt free to give, to contribute a small sum. In this manner sufficient could soon be collected to supply several families with the paper. There are also a good many brethren who have from their own means, contributed the entire amount for some poor widow, or other family, who, they felt, were unable to pay for it themselves. This is commendable. There are others who are rich and should do likewise. Christmas and New Year presents are common. The *Herald of Truth* would be an acceptable present to many a family.

There are many ways, brethren and sisters, to supply the poor with reading. Don't let them suffer, neither for food to

sustain the body, nor yet for the bread of life. Cheer, encourage, and help them. He that giveth, though it be but a cup of cold water to a thirsty soul, shall in no wise lose his reward. (Ed.)

The Rock of Ages.

"They drank of that spiritual Rock that followed them; and that Rock was Christ."

(Conclusion.)

Christ the SOURCE OF SPIRITUAL BLESSINGS. This thought is communicated in the words, "And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ." The rock from which the Israelites were supplied with water in the wilderness was typical of Christ, and the apostle refers to the fact in the text just quoted. As the children of Israel were refreshed and strengthened by that unexpected supply, when they were faint and weary, so are Christians revived and made strong by living water from Christ.

There is a painting of Moses smiting the rock in the desert, which represents both old and young pressing around with great eagerness to taste of the coveted beverage. Parents are earnest to bear their children to the fissures streaming with the crystal liquid, and children equally solicitous to impart it to their parents. Some are hastening to bear it to the lame and sick. Others are assisting the infirm to reach the smitten rock. Some are falling upon their knees to drink, while many are crowding through the multitude to get their supply. The whole scene is one of joy and inexpressible interest. Some kind of emotion is depicted upon every countenance, as it comes bursting from each heart. You can read in the faces of the company that health, happiness, and life itself depend upon drinking of that miraculous supply.

Is not here a true symbol of Christ? How eager are the thousands, who realize their spiritual wants, to taste of Him! High or low, rich or poor, bond or free, old or young, they desire to drink and live. Parents are solicitous for their children, and children for their parents. Friend intercedes for friend, and even stranger for stranger. The well seek for the weak and feeble; and others go to the source of blessing for themselves alone. All seem to feel that "they must drink or die." Therefore they are earnest and sincere. Yet the scene in this regard is not what it ought to be. As there was not one among the Israelites who refused to drink of the water that gushed from the rock, so there ought not to be one to turn away from the fountain of living water in Christ. Alas for the multitudes who thirst, but never drink!

In Christ is all the fulness of God. Every want is satisfied by his grace. No sincere follower of his ever went away empty. Millions have heeded his gracious invitation. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price;" and still there is enough for millions more. From this hour to the day of eternal retribution, the whole hungering and thirsting race might satisfy the desires of their immortal natures without exhausting the fulness of this blessing.

What encouragement is here for the true believer! His chief solicitude is for "a sure foundation." He is anxious that his hope may endure not only when his pathway is light, but also when it is dark and fearful. When the children of Israel were disheartened under their trying experience, and they were almost ready to sink in despair, we read, "They remembered that God was their Rock, and the high God their Redeemer." The thought was enough to chase away the fears and darkness of their minds, and inspire them with new hope

and courage. Deprive the man of God of this one delightful assurance, and his hope loses its charm and power. Amid so much that is changeable and uncertain, he needs to feel that something is immovable and indestructible. With the cries of disappointment and hopeless despair falling upon his ear from the throng that behold their expectations perish, he wants to feel that his feet are planted upon solid rock. And here, trusting in Jesus, he can have this unspeakable satisfaction. Whatever else will disappoint and perish, Christ remains to bless and save—the believer's hope—"ALL AND IN ALL."

There are those who have never attempted to build upon this rock. Let me say to them, Build with a reference to a day of trial. A foundation that will stand in a calm may be swept away in a storm. A hope that will endure in health and life may be worthless in sickness and death. Build, then, for the day of adversity that will surely come. You would have the foundation of your earthly dwelling strong enough to endure when the wildest tempest rages. You would have the ship constructed to weather the fiercest gale. Be as wise for your soul, and the day of everlasting retribution.

Near the Island of Great Britain, at the distance of some miles from the shore, stands the famed Eddystone Lighthouse, to warn the mariner of the dangers that lurk beneath the waves. Nearly a hundred years ago that noble structure was reared upon a solid rock. It is a lofty column of heavy masonry, towering many feet above the highest billows, to defy the fury of the angriest storm. When the architect began to rear the structure, many laughed at the work as visionary and foolish; and they said that the first violent gale, such as had often visited that coast, would tottle it down, and bury it in the sea. But the architect was not discouraged. For three years he toiled away at the work, until he laid the top stone amid great rejoicings. Still it was predicted that such a storm as visited those shores in 1703 would not leave a vestige of it behind. Within three years another such tempest did arise, and the people expected that the lighthouse would be demolished. Anxiously and tremblingly they waited through the boisterous night, and, as early as the morning light would admit of their looking through telescopes, many were seen gazing in the direction of that massive column. But instead of beholding it in ruins, there it stood in its silent and imposing grandeur, with the storm and angry sea wearied and exhausted at its base. And for nearly a century it has continued to stand and mock the fury of the raging elements; for it is founded upon a rock. That lighthouse was built for such a time, or it would have fallen at the first bursting of the gale.

A hope that is founded on Jesus Christ—"THE ROCK OR AGES"—and that alone, will stand in the day of the righteous revelation of God. That day will come as a thief in the night; and he alone who can say, "Lord, thou art the Rock of my salvation," will endure."

An Acrostic.

"REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH."

Remember, young people! in life's early day;
Now heaven invites you to choose Wisdom's way:
The heart and thine all to thy Maker be given,
Creator of all things in earth and in heaven.
In yielding obedience, in youth, to the Lord,
The way to be happy you'll learn from his word;
Days lengthened to age, and a bounteous store
Of happiness pure shall be thine evermore.
The time to gain heaven grows less by delay;
Youth, be wise, oh, be wise; and now choose Wisdom's way!

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.

Nothing to Thank God for.

There was a poor woman who had fallen into a melancholy and murmuring frame of mind. Her minister tried in vain to reason her out of it. She persisted that she had nothing to be thankful for. At last he spoke to her of her neighbor's husband, an intemperate man, who wasted his money when he was out, and ill-treated his wife when he came home.

"Now," he said, "is your husband like that?"

"No," was the reluctant answer.

"Well, then, should you not thank God that you have a kind husband?"

She was forced to admit this, and promised that she would thank God every night and morning for this mercy. Some days elapsed before her minister revisited her dwelling; but when he did so he was struck with her bright look as she greeted him.

"O, sir," she exclaimed, "I have longed to see you; I have so wished to thank you! For a morning or two I did as I promised, but I did not rightly feel what I said. But the next day, when I was thanking God that I had a kind husband, I thought I should also thank him that I had healthy children; and when I was thanking him for that, I thought I should thank him that I had bread to put in their mouths; and when I was thanking the Lord for that, I thought I should thank him that I had clothes for them to wear, and a house to cover their heads; and so, sir, when I was thanking God for one thing, another came into my head, and another still; and now I know not where to stop, or how to thank him enough; and I feel so happy!"

So will it be with you, my reader, if you will only try the experiment. For gratitude increases with its use. The more thankful we are, the more thankful we shall become, and the more we shall have to be thankful for.

Pleasant Memories.

Words of sympathy and kindness are never forgotten. The memory of them becomes one of the pleasantest incidents in a lifetime; they become a part of a man's life. You know that the food we eat becomes assimilated as part of our very being, and so these pleasant memories—so pleasant—they too, become assimilated as part of our material nature. The heart cannot forget them, and they will do one good. Let me say, if there are any who think themselves too old to learn, let them suspend that judgment for one moment. If you think that a good, kind word cannot do any good, suspend that thought for ever. It will do good to somebody. It may do good every body. Now, if your own impulses lead you to say a harsh word, check it down—check it down—check it down. Say a kind word, if it costs you your right hand; or if it costs you your right arm. It will do good—sending the sunbeams into the heart, and becoming assimilated in the future being of the man. Always say the kindly word; and to the young people, I would say, if the storm of your present passion tempts you to speak hastily, don't have any thing to do with that passion. Say the word of sympathy and love, and it will last. Oh, what pleasant memories it will send all through your future life!—*Phren. Journal.*

Amiability without Godliness.

Let us beware then how we entertain the hope of acceptance before God, either for ourselves or for those we love, on the ground of an amiable cast of character. We would be far from disparaging those bright pictures of family life, where, with affectionate rivalry, all the members vie in making each other happy. Such examples shine as lights in the darkness, and the homes which exhibit them look like cultivated spots redeemed from the vast spiritual waste—faint images of what earth for a brief space was, and of what man might have forever been. Still, we can never allow a man to plead these graceful affections as a reason why he should neglect to seek the great salvation; to set up the exactitude with which he discharges the duties of the second table, in extenuation of his deficient obedience to the spiritual requirements of the first. The qualities we speak of may serve as an ornament to religion, but they will not do as a substitute for it. They may dignify the Christian character, but they will not make one. The carved work of a temple would ill suit for the foundation; and the reed which bows gracefully to the passing wind, will pierce the hand that makes it support and staff. "These things oughtest thou to have done," we would say to one of this estimable class, "and not to have left the other undone."—*Moore's Sermons.*

A Day at a Time.

In anticipating the miseries, cares, and toils of life, we are wont to roll them up into a huge mass, whose weight descending at once like an avalanche, will certainly crush us. But this is a mistake; for we live but a day at a time, and each day brings but a day's sorrow or joy with it, alternating like the lights and shadows over the summer hills. Although there are exceptions to this rule, when a whole lifetime of joy or sorrow seems concentrated in one little hour, yet it is none the less true that it is the common lot to live but a day at a time.

Give us *this day* our daily bread, is to be our daily prayer—not bread for to-morrow, next week, or next year. It is bread for *to-day*; grace, strength, trust for *to-day*. As to the future, with its troop of threatening spectres, that is out of our line; it belongs to God alone, and with him let us leave it. Would we cherish a child-like spirit towards our kind Father, we shall not say to him, Father, it is true we have bread for *to-day*, but we are afraid that somehow we shall be disappointed as to future supplies; we are afraid that at some coming period, when we ask for bread, thou wilt give us a stone. We are afraid, though thou hast hitherto kept our feet from falling, that some time or other the good hand that has restrained and blessed us will let us go, and so we shall stumble and fall upon the dark mountains of sin and death.

Desponding child of God, remember you live but a day at a time. If you are sustained now, thank God and take courage. Trust in a covenant-keeping God. Commit your future necessities into His hands who sees the end from the beginning, and all will be well.

M. A. W. C.

THERE are two things we ought to remember which we are apt to forget—the benefits we receive, and the offences we commit: and there are two things we ought to forget, which we are apt to remember—the injuries we sustain, and the good deeds we perform.

From Allen County, Ohio.

The peace of God, which passeth all understanding of man, keep all our hearts in Christ Jesus, our Savior. Amen.

I have now read the *Herald of Truth* three years, and found much in it to edify us all in working out our soul's salvation. Every one who devoutly reads it, will be profited by it. It is especially profitable to those brethren and sisters in Christ, who live in remote districts, and poor widows, who can but seldom have an opportunity of attending public worship.

What minister would undertake to speak orally to all those distant brethren and sisters individually the beautiful words of admonition which from time to time appear in the *Herald*? The apostle Paul preached the word of God in many cities and countries, and where he could not go himself, he sent, by the hands of his fellow-laborers, those beautiful epistles which we can at this day still read with profit to our edification.

Besides these we have now also the *Herald of Truth* which comes to us each month, bringing many words of exhortation from brethren, many of whom we have never yet seen. And you also, dear brother Funk, are called to labor in the work of the ministry: watch, therefore, always; admonish the perverse; comfort the downcast; encourage the weak; be patient toward every one; preach the word; be instant in season and out of season; rebuke, reprove, exhort with all long-suffering and doctrine; do the work of an evangelist; discharge faithfully the duties of your office.—2 Tim. 4: 2. To him that is faithful unto death is promised the crown of life.—Rev. 2: 10.

Should any person desire to visit us, especially preachers, coming from the East, he will please get off the train at Johnstown and enquire for the way to Bluffton. I live but half a mile from the latter town. Those, however, coming from the West to visit us, should get off the train at Lima. We live sixteen miles from this place, and twelve miles from Johnstown. If any one, visiting us, will write to us beforehand, we will provide means of conveyance from the railroad. Our times for public worship will be on the 13th of January and every two weeks after that.

JOHN THUT.

Bluffton, Allen Co., Ohio.

The Birth of Christ.

Rejoice in Jesus' birth!
To us a Son is given,
To us a child is born on Earth,
Who made both earth and heav'n.

He reigns above the sky,
This universe sustains—
The God Supreme—the Lord most high,
The King Messiah reigns!

Th' Almighty God is he,
Author of heavenly bliss!
The Father of Eternity,
The glorious Prince of Peace!

His government shall grow,
From strength to strength;
His righteousness the church o'erflows,
And all the earth o'erspread.

Herald of Truth.

Chicago, January, 1867.

CORRECTION.—On page 97, in the last number of the *Herald of Truth*, in the article "A Journey to Iowa," near the end of the first paragraph, instead of Peter Swartz, read Peter Schantz.

BRO. DAVID SHERE'S letter giving an account of his journey to Virginia and Pennsylvania will appear in our next.

PRIDE AND HUMILITY.—The orders for this pamphlet come in slowly. We need many more, before it will be expedient to print them. Those who wish to have them printed should send in their orders soon. By a little effort on the part of those interested, we think, sufficient encouragement might soon be obtained to justify us in printing them.

WE FREQUENTLY get twenty-five and fifty cent notes, sent to us in payment for subscriptions for the paper, that are counterfeit. We feel assured that none of our friends would willingly or intentionally send us such money, yet unknown to the sender, it sometimes happens. We would, therefore, call attention to the fact, so that those who send us money, may be reminded thereof and carefully examine the money before sending it.

Our Subscription-List.

Subscriptions are coming in rapidly, and we think the old number will be maintained; but as we see by the statement below, it requires a good deal to publish the paper a year, and therefore no one must think that his or her mite is not needed in sustaining a work of this kind, neither should any fear that they may do too much. The chief object should be to open the way for the circulation of a pure, religious literature. We all know how the country is flooded with reading matter that misleads, perverts, and corrupts, debases, and degrades, instead of lifting up and inspiring the soul with higher and better purposes. To counteract this, should be the earnest purpose of every true Christian, and what better means can be employed to this end, than the circulation of publications containing truth, and teachings that will conduce to make men better? Yea, what better can we do than to exert ourselves to circulate a messenger, a Herald, whose chief purpose, whose only purpose, is to point mankind to the "Lamb of God, that taketh away the sins of the world?" Therefore let every reader of our paper feel an interest in this matter and try to swell our subscription list. The more the readers do for the paper, the more the paper can do for them. Therefore be not weary, but labor on.

New Year's Greeting.

We wish all our friends a happy New Year, and that this year, above all preceding years, may be a year in which we may come near to God; in which we may grow strong in spirit and do more than in any preceding year to the furtherance of the kingdom of Christ; that this year we may strive more earnestly to work out our salvation with fear and trembling; that this year we may read and study the Bible more diligently, pray oftener and with greater fervency; cultivate in our own hearts, to a greater extent, the spirit of meekness, love, and charity; be more careful to avoid giving offence and more free to forgive those who have in any wise injured us; that we bridle our tongues and not destroy the peace of whole families and communities by our careless words or inconsiderate and thoughtless language; that we may seek more and more to encourage all around us to walk in the narrow way, and to build up the walls of Zion, and not mislead our neighbors and children, and break down what others have labored years to raise; that we may be honest, sincere, zealous of good works, kind, charitable, faithful, pure, temperate, holy; not forgetting that we are dying creatures, and that these years will soon come to an end, when the Master will call us to an account for our stewardship. We should, therefore, give the most earnest heed unto these things, lest at any time we let them slip. Let us not be barren fig-trees, mere cuberbers of the ground in the Master's vineyard; but God grant that we may all this year be richly laden with the golden fruits of holiness and righteousness.

We have all a work to do, a mission to fulfill, and this is a portion of that narrow space of time allotted to us, to fulfill and accomplish our earthly mission. Let us take heed that we do not waste it. Whatsoever our position in life may be, we all have duties peculiar to our station, and these we should endeavor to perform. He that is faithful in few things, will also be faithful in much. Lord, granted that the work thou hast given me to do may not be left undone—that I may be faithful in every duty devolving upon me—that my light may be set on the candle-stick trimmed and brightly burning, that the world may see our good works and glorify our Father in heaven.

Thus let us seek to live during the present year, and all the future years, and when our Father calls us home, we shall go with joy, to celebrate, in heaven, the grand jubilee of years, that shall never grow old and never end.

Changes.

We have received many letters from friends, brethren, and sisters, giving their views concerning the recently proposed changes in our paper. All seem pleased with the change in its form, but they have learned to love its name and are unwilling to part with it. We, therefore, change the form and retain the name as before. That it may be indeed, as its name indicates a *Herald of Truth*, that its mission may be blessed

to the upbuilding of the church and the salvation of many souls, is our earnest desire and prayer. We feel that a great responsibility rests upon us, and we hope the brethren and sisters will remember the paper and its editor in their prayers.

We have also determined to omit the publication of the subscription-list. We think the space can be filled with more profitable matter, while it will relieve us from a very tedious and troublesome task. The letter-list will be continued, where the amount of money received from each one will be duly acknowledged.

Financial Condition of the Herald of Truth.

A great many inquiries have been made in regard to the financial condition of our paper. Some have felt that it ought to be published semi-monthly, and others have been impressed with the idea that was a money-making affair, and there are those who have declined to aid in supporting it for this very reason. In order, therefore, that every one may see and judge for himself, we give the following statement, showing the receipt and expenditures of the paper from the beginning. It will be seen that we have done all that our means enabled us to do, leaving us a surplus of only \$147.93 for the beginning of the coming year. But here it must be remembered that this calculation includes about \$135.00 of subscriptions already received for the year 1867, and shows only the actual cash expenditures. There are still some others of which we have made no account.

Total Receipts from Subscriptions for 1864, \$1069.10

EXPENDITURES	
Paid for composing and printing	\$876.00
" " Paper	136.50
" " Sundry Expenses	115.75

Total Expenditures for 1864 \$1128.25

Paper owing Jan. 1st 1865 \$59.15

RECEIPTS FOR 1865	
Subscriptions	\$1914.58
Interest on bond	18.25
Contributed by a friend	4.00
" by the Editor	43.17

Total Receipts for 1865 \$1980.00

EXPENDITURES FOR 1865	
Owing from last year	\$ 59.15
Paid for composing and printing	1211.75
" " Paper	423.75
" " Salary for help	217.39
" " Sundry Expenses	47.11

Total Expenditures for 1865 \$1959.15

Balance on hand, Jan. 1st, 1866 \$20.85

RÉCÉPITS FOR 1866

Balance on hand from last year \$ 20.85

Subscriptions 2174.83

Total Receipts for 1866 \$2195.18

EXPENDITURES FOR 1866	
Paid for composing and printing	\$1290.00
" " Paper	440.70
" " Salary for help	200.00
" " postage, stationery, music plates, &c.,	116.55

Total expenditures for 1866 \$2047.25

Balance on hand Jan. 1st, 1867 \$147.93

If we now deduct from this balance \$135.00 belonging to the subscriptions for next year, we shall have left a balance of \$12.93. Thus the reader will plainly see that, while the expenses of the paper are met, we still have nothing to boast, and it is necessary to labor on earnestly, that we may be able to extend the circulation and secure the means for the future support of our paper.

W H Y?

"Why should I subscribe for the *Herald of Truth*?" This question may have been often asked by the brethren and sisters, without a satisfactory answer. I will try to tell you, and *First*, Because you ought to read it. As a member of the Mennonite Church, you are interested in the life and progress of the church. It is your duty to support and stand by the church, and to help in building it up; to do all for it you can; to aid in extending its influence and usefulness; to help to gather in souls; to promote christian love and unity among the brethren; to circulate the truth of the Gospel, and help to make known the full and perfect will of God to every creature. In order to do this, you should use every means in your power. You have eyes to see, ears to hear, feet to walk, hands to work, and a tongue to speak with; and in the accomplishment of your daily work—your worldly business—you use all the faculties of your mind, and the members of your body, if necessary. Then why not also make use of all the resources you can command in doing good, in laboring for Christ? The work of the church is not alone for the ministers to preach and the people to hear. There are other duties also devolving upon God's people. There are weak ones, whose burdens we should help bear. There are desponding and despairing ones, who need to be encouraged. There are poor to be relieved and sick to be visited. There are sinners to be warned and saints to be cheered on their way. The Gospel of truth is to be preached to every creature; and what better means can you employ for this purpose than a paper such as the *Herald of Truth*? And what is more encouraging than to receive into your house a visitor that tells of so many things as the *Herald of Truth*, and gives you information concerning the brethren and the churches all over the country? I cannot see that there is anything so cheering and so pleasant to him who feels, as he should, a real interest in all the affairs of the church. If a dear brother who had been traveling for years and had been all through the country, visiting all the churches and seeing much, should come to visit you at your house, you would feel

very happy, and the time would pass rapidly away, as you would sit down with your family, and hear him tell what he saw and heard. The *Herald* is like such a traveler. It gathers here a little and there a little and comes and tells you all about it every month.

But the second reason why you should read it is that you may become better acquainted with the truth of the Bible and the principles of faith taught therein and practiced by the church. There is among many classes a most deplorable ignorance concerning the plainest precepts of the Bible. How few there are who are able to give the true biblical reason why we as a Christian Church maintain a non-resistant Christianity, and teach that it wrong for a Christian to bear arms! why we steadfastly refuse to swear oaths, and why we seek to separate ourselves from the world, and avoid its vain delusive customs and fashions! And thus I might name a long list of other things, concerning which we all need to seek more light from the great source of all light and truth; namely, from God and his Word; and as a help to this, we find, in the *Herald of Truth*, explanations and instructions, which will often give us the key to a mine of sacred treasure, which before we could not explore, because it was closed to our understanding.

The third reason why you should take the *Herald of Truth* is, that it may be beneficial to your children. Would you let them grow up without religious instruction? Some pretend to say that children should remain untaught in matters of religion, till they come to years of maturity. There are others who do not say this, but actually follow this principle in the manner in which they bring up their children. Now, if you are a farmer, why don't you let your children run idle about until they are eighteen or twenty years of age before you teach your boys to rake, and hoe, and plow, and mow, and reap; and your girls to milk, and sew, and wash, and cook? The reason is because your fear that, when they are so old before you teach them these things, they will never learn at all. Just so in religion. If they grow up and get so old in sin, and vice, and disobedience, and so used to bad habits, you cannot teach them any more as once you could. Oh! how many times my heart has bled to think of young men whose footstep had well nigh taken hold on hell, and young women who had lost all regard for the good and noble and plunged headlong into sin; and all because they knew not the dangers that were before them. Why? Because parents had shamefully and wickedly neglected their duties.

Now, no one must get the impression that the paper taken and read in a family will obviate all these difficulties and remedy all these evils. By no means. But the paper will point out the right way, and will warn of the dangers that are about and encourage both parents and children to do their duty in all things, and be faithful; and in this way, it may be the means of doing good, and for this reason, I feel that it should be in every family—for this reason I think every one who feels an interest in his own salvation and in the interests of God's people should subscribe for it.

Meeting at Morrison.

It was my privilege, in company with Bro. Henry Nice from near Sterling, to attend the meeting at Bro. William Gscells near Morrison, Whiteside Co., Ill., on Sunday, the 30th of December, and we were much gratified with the earnest spirit manifested by the friends and brethren there. The next meeting at this place was appointed for Sunday, the 10th of February next. Any ministering brethren and others also, are cordially invited to be present at that time.

On New Years day we attended meeting at Sterling in the same county, where we met Bro. Benjamin Lapp from Shelby Co., Missonri, who was there also on a visit

Correspondence.

A Visit.

On Saturday the 17th of November, 1866, I, accompanied by my family, left home, and spent the Sabbath with the brethren and sisters in Grundy County, where we had a pleasant meeting, which we hope may have been of lasting benefit to every one present.

On Monday we went to Secor in Woodford Co., where we remained all night. The next morning, we went to Bro. Jost Bally's, who lives about eight miles north of this place. Leaving my family there, I went to Washington, in Tazewell Co., where I remained all night with Wid. Brubaker. There I also met our aged Bro. Henry Brubaker, who accompanied me the next day to Bro. Hirstein's with whom we spent the day very pleasantly. The same evening, (having prevailed on Bro. Hirstein to accompany me) we started for Fulton Co., Ill., and came as far as Peoria, where we remained all night. The next morning we took the train there and came to Yates City, thirty miles west of Peoria, where we changed cars and took the train for Lewistown—thirty miles south of Yates City. Here we arrived about noon, and, hiring a conveyance, went to Sunnimum, a distance of thirteen miles south-west from Lewistown, where we arrived safely at the house of Bro. John Shenk, who lives in the village. There is connection between this place and Lewistown by stage on Tuesdays and Fridays of each week.

We remained with Bro. Shenk all night and the next day (Nov. 23rd) we visited Bro. Daniel Switzer and family. Bro. Switzer has been much afflicted with sickness recently, but we hope it may be better with him in future. There are in this neighborhood three families connected with our church. They have been but seldom visited, and expressed an earnest desire that the brethren would call on them more frequently; and this duty we would particularly invite the attention of Bro. Henry Yoder of Livingston county, who resides not so far from them. There are also those in the neighborhood among the young people, who would, we have no doubt, cast in their lot with the people of God, if there was a shepherd to lead them. In the evening we had meeting in the Gen. Reformed Church in Sunnimum, which was well attended by an attentive audience. We hope our labors may not have been in vain.

The next morning, we started at two o'clock, and Bro. Shenk brought us in his wagon to Lewistown; where we took the train about seven o'clock and arrived safely at Peoria about noon. Here Bro. Hartman met us with his conveyance,

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and took us to his mother's house, where we remained all night. We found sister Hartman confined to her bed sick; but have since learned that she has again entirely recovered.

The next day (Nov. 25th) was the Sabbath, and we attended meeting in the meeting-house, near Washington, where a goodly number were present. May the Lord bless our meeting together to the salvation of many souls.

The brethren here, during the summer, had organized a Sunday School, which met every time they had meeting at nine o'clock in the morning and continued till ten o'clock, at which time the meeting begins. This was the closing day for the season, and each scholar received a small book or a card as a present. The school is closed during the winter months for the reason that it is impracticable to keep it open where those attending live so far from each other. The school was instituted for the purpose of instructing the children and youth in the truths of the Bible and in their duty to God and man, and to lead them betimes in wisdom's ways. It was truly encouraging to my heart, as I sat there and saw the children and young men and young women sitting together there reading the Word of God and receiving instruction from its precious precepts. I thought of the hundreds and the thousands who spend their precious Sabbath hours in idleness—in sinful pleasures, and wicked associations, and have no regard for the commandments of the Lord and the precepts of His word. How much better a portion have they chosen who go where Christians meet to teach them, and learn the way of life, than those who walk in the counsels of the ungodly! O young people! hear the words of the Psalmist and give ear unto the voice of instruction, even the voice of the Lord, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." But his delight is in the law of the Lord; and in his law doth he meditate day and night. He shall be like the tree planted by the rivers of water, that bringeth forth its fruit in its season: his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so, but are like the chaff which the wind driveth away."

After the close of the services, we partook of some refreshments which had been provided by the friends, took leave of the brethren and sisters who reside in this vicinity, and immediately started, in company with the brethren Jost Bally, John Snyder, and others who had come from the vicinity of where Bro. Bally resides, a distance of some fifteen miles, for the home of Bro. Bally where we arrived in good time. We had meeting in a school house near there, in the evening, where we preached to a very full house in the English language.

We spent the night with Bro. Bally and the next morning we took leave of our friends and Bro. Snyder brought us to Secor, where we took the cars and came to Clatsworth in Livingston Co. Here Bro. Graybill met us, and took us to Bro. Samuel Hermer, recently removed from Canada; and in the evening we had meeting in a school house near by. The next day and evening we again had meeting in another school house in this neighborhood. All the meetings were well attended, and we hope God may bless the truth to many precious souls. There are a number of young people in this neighborhood, who, we hope, may not neglect to regard the precious promise of God, "I love them that love me, and those that seek me early shall find me." There is here a pleasant neighborhood, and the brethren and sisters live close together. The church, it is true, is yet small; but the promise of God is to the few as well as to the many—God hath chosen the weak things of the world to confound the mighty; therefore, fear not, little flock, be united in love, be earnest in prayer, zealous in good works, faithful in all your duties and let your light shine that the world may see your good works, that peradventure they also may be led to receive the light and the truth of the Gospel.

On the morning of the 21st, Bro. Isaac Shantz brought us to Bro. Henry Shelly's, a distance of seventeen miles. Bro.

Shelly took us to Gardner, where we took the cars and arrived home safely the same evening.

We feel thankful to God that he has watched over us, and that we have been permitted to go forth and return in safety. We also desire to express our heartfelt thanks to the brethren and sisters for their kindness and love manifested towards us while among them. May the rich grace of God abide with us all.

For the "Herald of Truth."

A Visit.—Thoughts and Suggestions in Relation to a Reunion.

According to previous arrangements, I left home on the 20th of Nov., in company with Bro. Jacob Hahn of Clarence Center, N. Y. (who has but recently been called to the ministry), to attend a series of meetings. Our first appointment was on the 20th in a school-house about six miles west of Goshen. On the morning of the 21st, Bro. Wenger conveyed us further on our journey. At Goshen, Bro. R. J. Schmidt and Bro. Jos. Blosser joined our company. Arriving in the afternoon at the school house, some six miles east of Goshen, we found the congregation already assembled, awaiting our arrival. On the morning of the 22nd, the brethren conveyed us to Lagrange Co., where we attended meeting in the forenoon. The same day, we were conveyed by the brethren to Hawpach, in Noble Co., where there is a congregation of our Ohio Mennonite brethren, who received us very cordially and showed us more kindness and brotherly love than we felt worthy to receive.

According to their appointment, we attended meeting in their meeting-house, on the 23rd. We were happy also to meet, besides many others, Bro. J. P. King of Champaign County, Ohio, who, with his wife, was passing through there, also on a visiting tour. It was my privilege to form a slight acquaintance with Bro. King, some years ago, in Ohio, and I rejoiced to meet him again, although unexpectedly. It made me feel that kind Providence had thus directed our ways.

After meeting, Bro. Schmidt, Bro. King, and myself accompanied Pre. Isaac Schmucker to his home, where we spent the afternoon very pleasantly in conversation. Among other things discussed, was the subject of a reunion of the several branches of the Mennonite Church. No just reason could be adduced why we, as brethren, whose views in point of faith and doctrine rest upon the same foundation, should stand aloof from each other. We should much rather unite our efforts in promoting the grand interests of the Church of Christ.

According to a request that an evening meeting should be held, we met again at the same place as in the forenoon. There was a good attendance, and good order prevailed during the services. It seemed as though each one had come to wait upon the Lord and hear his will. We wish that instead of the unbecoming conduct which we have often witnessed in those of whom we had reason to expect better things, all might be brought to feel more and more a due regard and reverence for the sanctuary of the Lord. The place of public worship, where the Lord, according to his promise, meets with his people, is not less sacred and holy than the place where Moses stood when God called to him from the burning bush, saying, "Put off thy shoes from off thy feet; for the place whereon thou standest is holy ground."

Taking leave of the brethren here, on the morning of the 24th, we proceeded on our journey with the brethren who had come from near Burr Oak, Michigan, to meet us and attend the meetings, and came to Pretty Prairie, where we attended

a meeting in the afternoon. There is here a congregation of our Omish brethren, and also several members of our own church. We rejoiced to make the acquaintance of the brethren here. We proceeded in the evening to the homes of the brethren near Burr Oak, where we also met a number of friends and brethren from Elkhart who had come thither that day to attend the meetings and visit their friends.

On the 25th, we had meeting in a neighboring school-house. The house was filled to overflowing, and the audience manifested a deep interest in the exercises. In the evening, we again had meeting in another school house, which was also well attended; and we were led to hope that some of the good seed of the word sown may have fallen in good ground, and may bring forth fruit, in time, to the honor and glory of God.

On the 26th, Bro. C. D. Beery brought us to Burr Oak, where we took the train for home. Bros. Schmidt and Blosser left us at Elkhart, while Bro. Hahn and myself went on to Osecola, and arrived safe at my residence, and, thanks be to God, found all well.

We attended eight meetings, and felt that we were made to realize the truth of the Savior's promise, "Lo, I am with you alway." We feel also that it is not he that planteth, nor he that watereth, that is anything; but God that giveth the increase. To him we must look for the blessing in all that we do; neither will he withhold his blessing from those who properly desire it. "The desire of the righteous shall be granted."

Inasmuch as I have introduced the subject of a reunion, I desire to make a few further remarks concerning this matter. There seems to be a general desire manifested that such an end should be accomplished, and there are many who evidently earnestly long for it. I have every reason also to believe that this desire has not been prompted by any impure motives. It is easy to see how much better it would be for us who hold the same doctrines of the Bible and have the same confession of faith, to be united together in one common brotherhood, and thus unite our efforts and strive together in the maintenance of the truth of the Gospel. We seem to be divided by names of distinction only. Why not then look more to principles of truth and the doctrines of the Bible and less to distinctive or sectarian names? We can build on nothing better than the Bible; we can be content with nothing less. This must necessarily be the feeling of every true Christian. Then, as the Bible points out but one way of salvation for all Zion's pilgrims, how comes it that matters in this respect are so, as with us, at this day? My brethren, these things ought not so to be. Let us turn to God, repent of our sins, cast aside selfishness and party spirit, and pray earnestly that the Lord may bless us in our efforts to bring about a better state of things. That we should stand aloof and be separate from the world and those who deny some of the plainest precepts of the Bible, and countenance the use of force, the swearing of oaths, and a conformity to the world in all its vain practices and foolish fashions, is not strange; but upon what grounds we, who are agreed upon all these points and on all other points of faith and doctrine, should refuse to tender to each other the right hand of fellowship, and go hand in hand as brethren and co-workers in the kingdom of Christ, is with me a question hard to answer.

The apostle Paul, as one who was moved by the Holy Ghost, we know was rightly directed, when led to reprove the Corinthian brethren for their carnal-mindedness and folly in assuming the distinction of the different names of Paul, Apollo, Cephas and Christ. He asks them a question which might perhaps as appropriately be asked of us, "Is Christ divided?"

We know he is not. He has but one undivided body—the Church, of which he is the Head and Chief, and his glory he will not give to another. Hence, the inquiry might perhaps arise in the minds of some, why are we called Mennonites, after Menno Simon, a reformer of the sixteenth century? Is he a more worthy character than Paul, Apollo, or Cephas? Cer-

tainly not. Neither is it right or lawful for us to bestow honor on the person of Menno Simon or glory in his name, or esteem him more highly, than his devotedness and zeal for the cause of truth deserve. He too was a man of like passion with other men, and by no means an object of worship. Hence by whatever name we as a body of Christians may be called, we know that Christ is *all in all*, and that there is *salvation in none other*, and that "there is none other name given among men, whereby we must be saved."

In conclusion, let me say that, however much we may desire to accomplish this object, we know that, without the divine assistance, we can do nothing; yet from the experience of the apostle Paul, who could do all things through Christ strengthening him, let us learn to look hopefully forward with implicit confidence in him who once prayed to his heavenly Father "that they all might be one." In connection with the "effecual, fervent prayer of the righteous," I am led to believe that a diligent effort on the part of all concerned, in mingling in each other's society, and faithfully visiting from place to place, regardless of those names of distinction which have hitherto separated us, could not but prove successful, under the blessing of God, in bringing about this much desired end.

Holy Father, through thy name,
Keep those thou didst give to me,
That they may be one, the same
Spirit, heart, and mind, as we.

Father, may they all be one;
I in them, and they in me;
One with us, as Father, Son,
Thou in me, and I in thee.

Father, 'tis thy will that they
Also whom thou gavest me
Be where I am, that they may
My effulgent glory see. Jn. 17.

Elkhart, Ind.

DANIEL BRENNEMAN.

Children's Column.

New Year.

A happy New Year to the children, and thanks to God for the New Year and all the other good things of this life which we enjoy; but most of all let us give thanks to God for the gift of his dear Son, whom he has sent into the world to die for us, that through him we might live, and live forever.

God has permitted us to begin the New Year; shall we be permitted to see its close? God alone knows. But whatever time he gives to live here upon the earth, let us improve it. A great many boys and girls love sport and like to spend the precious hours in idle play; but there are some who love to learn and get knowledge—that knowledge of which the wise man Solomon speaks, and which is able to make us wise unto salvation. They love to read the Bible and other good books, and try to be obedient to their parents, and kind to one another, and this we all *should* do. God desires us to do this. He says "I love them that love me and those that seek me early shall find me."

I once knew two little girls who tried to learn all they could, and, in a single summer, they learned more than seventeen hundred verses from the Bible and Testament, and hymn-book, and answers from the question book. And I don't think they ever were sorry for what they learned. I know that I

learned some of the same verses, and they have been very useful to me many times since.

Now, I want to encourage all the boys and girls who read the *Herald of Truth* to devote all their spare moments to learning something good and useful—to study the Bible and learn the great truths which God has been pleased to reveal to us. And to give you a better opportunity to become acquainted with the word of God and the doctrines of the religion of Jesus, I intend to give you a lesson for every Sunday in the year. Some of those lessons will be short and easy; others will be longer and hard. But, by trying to do your best, I think you will all be able to learn one whole lesson each week.

Perhaps some of you think you have no time; but possibly you may be able to spare a little time now and then after all, especially during these long winter evenings. I often think how pleasant the sight, to see a whole family, after the labors of the day are over, all sitting around the evening lamp, with books and Bibles in their hands, trying to learn what God will have them to do. And blessed are the children who are early taught their duty to God and "To walk betimes in wisdom's way."

"Happy is the man whose early years
Receive instruction well;
Who hates the sinner's path, and fears
The road that leads to hell."

Now, dear children, my paper is full, and I must close for this month; but this I desire of you all, that you try to be good children, read your Bibles often and carefully, and by all means learn a lesson each week from the instructions given for you below; and, when the year is ended, we will see how many boys and girls have been faithful in learning a lesson of truth for every Sunday in the year. Now, let us all try.

JOHN F. FUNK.

Instructions to the Young, in the Principles and Practices of the Christian Religion.

IN QUESTIONS AND ANSWERS.

The following four lessons are intended, one for every Sunday in the month of January, and it is intended, by the will of God, to continue these lessons in each number of the *Herald*, one for each Sunday, during the year; and the lessons to embrace a course of instruction in Christian doctrine, through which those who study them may be established in the faith and practice of the church of Christ and his Apostles. The instruction of the young in the principles of religion is at the present time entirely too much neglected, and, in order to encourage parents and children to give more attention to this matter, we have determined to give them an opportunity to do so through the columns of the *Herald*. We hope all parents will see the necessity of this, and endeavor to have their children learn them. A very good way, and one which we would recommend, is, to have the children commit the lesson during the week, and, on Sunday, let the parents take an hour, and sit down with them, and have them repeat it. In this way, in a year, much information may be gained, which will be of great value in years to come.

I. OR THE SACRED SCRIPTURES.

- What is religion?
- Religion is that which we believe and practice as a duty to the honor and glory of God.
- Whence do we obtain a knowledge of religion?
- From the Bible.
- What is the meaning of the word Bible?

A. It means book, but it is generally applied to the sacred Scriptures only.

4. What does the Bible teach us?

A. It teaches us the "perfect will of God" and is able to make us wise unto salvation, through faith which is in Christ Jesus.

5. What is the use of the Scriptures?

A. All scripture is profitable for doctrine, for reproof, for correction, and for instruction in righteousness. 2 Tim. 3: 16.

6. From whence are the holy Scriptures derived?

A. From God. All Scripture is given by inspiration of God, and holy men of God spoke as they were moved by the Holy Ghost. 2 Tim. 3: 16. 2 Pet. 1: 21.

7. Is there any other source, except the Bible, from whence we may derive a knowledge of God and our duties to him and our fellow-men?

A. There is not. The Bible is the only certain rule of faith and practice, and it alone teaches us the way of salvation.

8. How then should we regard the Bible?

A. We should regard it above all other books, study it with great care and diligence, and earnestly seek to follow all its precepts.

II. THE OLD TESTAMENT.

1. Of what does the Bible consist?

A. Of the Old and the New Testament.

2. What is the meaning of the word testament?

A. It here means the covenant which God made with man.

3. What was this covenant?

A. It was first the covenant of the law, given through his servant Moses, and afterwards the covenant of redemption and salvation, by grace, called a new and better covenant. Heb. 8: 6, 8.

4. How many books are there in the Old Testament?

A. Thirty-nine.

5. How are they divided?

A. Into historical, poetical and prophetic books.

6. Will you name the historical books?

A. Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, First and Second Samuel, First and Second Kings, First and Second Chronicles, Ezra, Nehemiah and Esther.

7. What are the names of the poetical books?

A. Job, Psalms, Proverbs of Solomon, Ecclesiastes and the Song of Solomon.

8. What are the names of the prophetic books?

A. Isaiah, Jeremiah, the Lamentations of Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi.

9. What other books are there sometimes found appended to the Old Testament?

A. There are fourteen other books, called the *Apocrypha* which are not accepted as inspired writings, and, therefore, though they contain useful and edifying instructions, are not to be considered as properly belonging to the sacred Scriptures.

10. In what language was the Old Testament originally written?

A. In the Hebrew language.

III. THE NEW TESTAMENT.

1. How many books are there contained in the New Testament?

A. Twenty-seven.

2. How are the books of the New Testament divided?

A. Into historical, doctrinal and prophetic.

3. Which are the historical books?

A. The four gospels, written by Matthew, Mark, Luke and John, and the Acts of the Apostles, written by Luke.

4. Which are the doctrinal books?

A. The fourteen epistles of Paul and the seven other epistles written by others of the Apostles.

5. What are the names of the epistles written by Paul?

A. The epistle to the Romans, the two epistles to the Corinthians, the epistles to the Galatians, the epistle to the Ephesians, the epistle to the Philippians, the epistle to the Colossians, the two epistles to the Thessalonians, the two epistles to Timothy, the epistle to Titus, the epistle to Philemon and the epistle to the Hebrews.

6. Name the seven general epistles.

A. The two epistles of Peter, the three epistles of John, the epistle of James and the epistle of Jude.

7. Which is the prophetic book of the New Testament?

A. The book of Revelations.

8. In what language were the books of the New Testament originally written?

A. In the Greek language.

9. How many books, properly belonging to the sacred Scriptures, are there in the Bible?

A. Sixty-five.

10. What are they sometimes called?

A. Canonical books.

11. Why are they called canonical books?

A. Because they have always been received and accepted by the Christian Church as the inspired and divine word of God.

IV. FAITH.

1. How does the Bible teach us the way of salvation?

A. It teaches us how to believe in God and his word, how to live a righteous and holy life, and how to die in the hope of a blessed and happy resurrection.

2. Into how many grand divisions, therefore, may the doctrine of salvation and instruction from the word of God naturally be divided?

A. Into three parts, the first of which treats of Christian faith, the second of Christian love, and the third of Christian hope.

3. What is faith?

A. It is believing that God is, and that He is the Rewarder of them that diligently seek Him. Heb.

4. Is faith necessary to salvation?

A. Without faith it is impossible to please God. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Heb. 11: 6. Mark. 16: 16.

5. Where do we find the principal articles of Christian faith, as taught in the Bible, briefly set forth?

A. In the Apostolic Confession of Faith.

6. Will you repeat it?

A. I believe in God, the Father, Almighty Creator of heaven and earth.

And in Jesus Christ, his only begotten Son, our Lord; who was conceived by the Holy Ghost and born of the Virgin Mary, who suffered under Pontius Pilate, was crucified, died and was buried, descended into hell, rose from the dead on the third day, ascended into heaven, where he sits at the right hand of God the Almighty Father, whence he will come to judge the living and the dead.

I believe in the Holy Ghost, a general Christian Church, the communion of saints, the forgiveness of sins, the resurrection of the body and eternal life.

7. How is this confession of faith divided?

A. Into three parts.

8. Of what does the first part treat?

A. Of God and the creation.

9. Of what does the second part treat?

A. Of God the Son, and the redemption of mankind.

10. Of what does the third part treat?

A. Of God the Holy Spirit, and sanctification.

Affliction is God's winnowing frame that blows away the chaff from the corn. We ought ourselves to have laid aside our vanities, but God doeth it for us.—*Psalter.*

Married.

On the 6th of December, 1866, in Putnam Co., Ohio, by Bishop John Thut, Bro. ISAAC HILTY of Allen Co., and Sr. ANNA BLASER of Putnam Co., near Pendleton. J. T.

On the 16th of December, 1866, at the house of Bro. Jacob King, in Livingston Co., Ill., by Joseph STUCKEY, JAC. NAZIGER and ANNA ZUG.

On the 18th of December, in the same county, at the house of Bro. Christian Kaufman, JOSEPH YODER and MAE DALENA SCHRACK. Appropriate addresses were delivered on the occasion.

On the 20th of Dec. in the same county, at the house of Pre. Joseph Stuckey, JONATHAN YODER and BARBARA FRY. J. S.

On the same day, at the same place, STEPHEN SIAGLEY and BARBARA SCHANTZ.

The Lord bless and keep them, that they may all be able to fulfill their duties as faithful servants of Jesus Christ, and endure unto a blessed end. J. S.

Died.

On the 30th of Dec., 1866, in Strasburg township, Lancaster Co., Pa., AARON A., son of Martin B., and Magdalena RESSLER, aged 8 years, 7 months, and 14 days. Funeral services preached by the brethren Anos and Benjamin Herr, from Acts 17: 30, 31.

Twelve hours before his death, the deceased was in the full enjoyment of his health. How forcibly are we again reminded of the uncertainty of life and the certainty of death, and that we know not at what hour the Son of man cometh, whether "at midnight, at the cockcrowing, or in the morning." Therefore says Christ, "Watch and pray."

On the 21st of Dec., 1866, near Mount Pleasant, Westmoreland Co., Pa., CATHARINE OBERHOLTZER, widow of Martin Oberholtzer, who died in 1835, while on a journey, in Sangamon Co., Illinois. Her age was 85 years, 1 month, and 21 days. She was buried at the Mennonite Meeting-house in East-Huntingdon, where a funeral sermon was preached by Jonas Blough and John D. Oberholtzer from Is. 3: 10, 11. She was a faithful member of the Mennonite Church at Deep Run, Bucks Co., Pa. She was born in 1781, married in 1802, and removed the same year from Bucks to Westmoreland County, where she resided to the time of her death. She leaves seven children, all of whom were present at her burial. J. O. O.

On the 6th of Oct., 1866, near Marshall, Henry Co., Iowa, CATHARINE, wife of Deacon Peter Schantz, aged 33 years and 2 months. She was buried on the 8th, on which occasion a funeral sermon was preached by Joseph Goldsmith. She was a member of the Amish Mennonite Church.

On the 1st of January, 1867, in Logan Co., Ohio, MARY DELILA, daughter of Jonathan and Anna JODER, aged 9 years and 8 months. She was sick about 20 hours. She was buried at the family burying ground, where a funeral sermon was preached by the writer from Matt. 24: 44. We know that the parents' loss is the child's eternal gain, for Christ says, "Suffer little children, and forbid them not, to come unto me for such is the kingdom of heaven." J. P. KING.

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On the 14th of Dec., 1866, in Paint township, Somerset Co., Pa., ISAAC LEHMANN, aged 82 years, 8 months, and 2 days. He was buried on the 16th, followed to the grave by a large concourse of relatives and friends. A funeral sermon was preached by Moses B. Miller. He was a member of the Omish Mennonite Church.

SAMUEL BLOUGH.

On the 20th of Dec., 1866, near Smithville, Wayne Co., Ohio, Pre. CHRISTIAN BRANT, aged 83 years, 11 months, and 25 days. He was buried on the 22nd at the Omish Mennonite Meeting-house, where a funeral sermon was preached by Bro. Samuel Yoder of Pennsylvania from 2 Tim. 4: 6—8, and by the writer from 1 Thess. 4: 13, 14. Bro. Brant was born in the Canton of Bern in Switzerland, where he was called to the ministry of the word, more than fifty years ago. He endeavored to perform the duties of his office faithfully.

CHRISTIAN K. YODER.

On the 21st of October 1866, in Kent Co., Michigan, JEREMIAH, son of William and Susanna EBY, aged 7 years, 7 months, and 28 days. He was killed by the falling of a dead limb, which struck him on the back of his head, and also broke his right arm. He died four hours after the accident. Funeral services were conducted by Abm. Detweiler from Jn. 3: 8. He was living with Jonas Detweiler. His parents reside in Waterloo Co., Canada West.

On the 6th of November 1866, in Berrien Co., Mich., ANNA, infant daughter of Eli and Eliza WEBER, aged one month. Buried at S. W. Caladonia burying ground. Funeral sermon by Abm. Detweiler from James 4: 13—17.

Jos. W. DETWEILER.

On the 10th of November, 1866, in Mahoning Co., Ohio of palsy, Pre. JOUX BLOSSER, aged 64 years, 6 months and 18 days. He was sick only eight hours. He was buried on the 12th, and was followed to the grave by a large concourse of relatives and friends, upon which occasion the brethren, Samuel Good and Jacob Culp preached appropriate and impressive discourses, from 1 Pet. 1: 10—16. He was a minister of the Gospel in the Mennonite Church over fifteen years, and was a very zealous speaker.

JOHN METZLER.

On the 6th of Dec., 1866, in Markham, York Co., Canada West, SUSANNAH, wife of John G. REESON, aged 48 years, 10 months, and 26 days. She was buried on the 8th. Funeral sermon by H. Barkey and S. Holden from Heb. 4: 7—11 and Ecc. 12: 5. She bore her severe illness with great resignation, longing for the hour of her departure and leaving the comforting assurance that her spirit is now at rest with the blest. She was a faithful member of the Mennonite Church and leaves a husband and four children to mourn their loss.

"Once more death's angel in his flight
Has paused and snapped a golden tie
And borne a loved one from our midst
To roam in fairer worlds on high.
And many hearts have come to mourn
In standing round that mother's bier
And every bosom sobbing heave
And shed the sympathizing tear."

A. B. HOOVER.

On the 6th of Dec., 1866, in Tazewell Co., Ill. of croup son of Joseph and Barbara Schertz, aged one year and one month. The funeral sermon was preached by the writer from Mark 10: 13—15.

JOSEPH STUCKEY.

On the 26th of December, 1866, in Lancaster Co., Pa., of consumption, CHRISTIAN M. EBERLY, aged 31 years, 10 months, and 23 days. He was a faithful member of the Men. Church. We hope the Lord hath taken him from this world of sorrow to a better one, where pain and sickness and death cannot come, to enjoy there all the beauties and glories of heaven. Funeral sermon was preached by the brethren John Brubaker and John Landis from Ps. 31: 5. "Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth."

JOHN D. HERSHY.

On the 24th of October, 1866, in Lancaster Co., Pa., after an illness of ten days of great suffering, which he bore with Christian fortitude, DAVID HIGH, aged 68 years and 18 days. He was buried at Grofenthal burying ground on the 26th. Funeral sermon preached by the brethren Amos Herr and Carl Hostetter from Rev. 14: 12, 13. He was a faithful member of the Mennonite Church.

JOHN HIGH.

On the 14th of Dec., 1866, in Upper Leacock township, Lancaster Co., Pa., CATHERINE STOLTZFUS, widow of John Stoltzfus, who was a bishop in the Omish Mennonite Church, aged 82 years, 3 months, and 11 days. The maiden name of the deceased was Gingerich. She came from Germany, and was a faithful member of the Omish Mennonite Church, as we have every reason to believe, a living member of Christ. Her virtues testified that for her to live was Christ and to die was gain. She was buried on the 16th.

EIN FREUND.

On the 30th of October, in Plumstead township, Bucks Co., Pa., of scarlet fever, ANNA SARAH, daughter of John Schwartz, aged 18 years, 6 months, and some days. She was buried on the 2nd of November at Deep Run Meeting-house, on which occasion funeral discourses were delivered, by the writer at the house, and by Isaac Oberholtzer and Isaac Moyer at the Meeting-house.

About a week before she took sick, she with a number of others was baptized and received into the Church, thus manifesting her willingness to take up the cross and follow in the Savior's footsteps. She had a severe conflict to contend with during her illness, but evinced herself a good soldier of Christ. She repeatedly and earnestly exhorted her friends and companions to prepare for death and for eternity and to abstain from the vanities of the world, the wearing of needless finery, the taking of likenesses &c., and when I was present, and Jesus and his glory was spoken of, she smiled and said, "How beautiful! how beautiful!" It was her chief joy. She also said, we ministers should be more earnest and zealous in our exhortations and testimonies against pride; we had not yet done too much, as some seem to think. She died peacefully in the Lord and her body was laid to rest, attended by a large concourse of people.

SAMUEL GOTTSALK.

On the — of November, 1866, in Lagrange Co., Ind., MARY, wife of Henry Yoder, aged 35 years, 7 months, and 18 days. She leaves a husband and two children to mourn their loss. She was buried on the 29th, on which occasion the brethren O. Miller and J. D. Troyer preached from Jn. 5: 24—29 and 1 Cor. 15: 51—58. She was a member of the Omish Mennonite Church.

J. D. T.

On the 29th of Dec., 1866, near Long Green, Baltimore Co., Maryland, JACOB HERTZLER, aged 56 years, 2 months, and 10 days. He was buried on the 30th. Funeral sermon preached by the brethren John Mast and Solomon Yoder from John 5: 24—29. He was a member of the Omish Mennonite Church.

D. N.

HERALD OF TRUTH.

On the 21st of Dec., 1866, near Derry Church, Dauphin Co., Pa., wife of Den. JOHN SNYDER, aged 64 years, 6 months, and 20 days. She was buried on the 24th at Stauffer's Meetg-house. The funeral sermon was preached by John Strickler at the house, and by Nathaniel Shope and John Stauffer at the M. H. Text, Rev. 20: 6. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." She was a faithful member of the Mennonite Church until death, and we hope our loss is her eternal gain.

"Dearest mother, thou hast left us;
Here thy loss we deeply feel;
But 'tis God that hath bereft us;
He can all our sorrows heal."

J. S.

SEVERAL DEATH-NOTICES which should have appeared in this number are left over till next month, for want of room.

Money Received.

Josh Yoder; Christian I. Kneel 10 cts.; Philip Stauffer; Christian Warfel \$1; Tobias Bowman \$1.20; M. Myers; Joseph Blosser \$1.50; Henry Krupp \$1.50; Pre. Henry Walter \$2.25; Pre. Jno. Stuckey \$1; Ulrich Sommer \$1; Abn. C. Tschantz \$1; John U. Amstutz \$3.50; Barbara F. Brennenman \$1.50; John That \$2.50; Tobias L. Miller \$1.50; D. A. Lehman \$4.50; Isaac Klimet \$1.50; Solomon S. Miller \$1; Christ. B. Amstutz \$1.50; Pre. Frederick Stanier \$3; David Martin \$1.50; Maria Auken; A. Zimmerman; Elias N. Nissley; A. M. Boyer \$1; Rev. Joseph Freed; Susannah Schertz \$1; Emanuel Hochstetter \$2; Rev. John B. Kerner \$1; Martin Good \$1; John Hersey \$1; Elizabeth Stever \$1; Isaac F. Stiner \$2; Pre. Jacob Hershey \$7; Emanuel Suter \$5; Pre. John Thru \$3.50; George Funk \$1; John Huber \$1.50; Jacob Mueller \$1.50; John Burkholder \$1; Peter Blough \$1; Daniel Brennenman \$1.50; Christian Mast \$1.50; Shem Zook \$2.50; Pre. John Weaver; Pre. Peter Nissley \$1; Daniel Martin \$1; Pre. Jacob N. Brubaker \$1.50; David J. Kaufman \$1; S. D. Mast \$6; Dr. A. Eby \$1; Jacob Hochstetter \$2; Jacob Boller \$3.50; Jacob Kenreich \$1.50; Agnes Hartman \$2.50; Ephraim Frick \$1.50; Martin Burkholder \$1.50; Christian Lantz \$1.50; John Funk's Sons; Anna Metz \$1.50; Jacob Good \$1.50; Pre. Joseph Stuckey \$1; David Tyson \$14; Sarah Blang \$1; Ulrich Welty \$1.50; Jos. Beery \$1; John Brennenman \$1.50; J. K. Yoder \$1.50; Moses Ratz \$1.50; Sarah Kaufman \$1.50; Jacob Zook \$1.50; Mary Deardoff \$1.50; Reuben Yoder \$2; Michael Hege \$1.50; Daniel Witmer \$1.50; Martin B. Ressler \$1.50; Solomon Yoder \$1.50; Christian Gingherich \$1; Peter Hartman \$5; John Lehman \$1.50; Pre. John Shamm \$1.50; Pre. J. M. Brennenman \$5; B. B. Diets \$1.50; John Musser \$1.50; Anna Hersh \$1.50; Rev. Peter Nissley; David Hertzler; John J. Zook \$1.50; Jacob Blosser \$1.50; Jacob Boller \$1; Jacob Welling \$1; Cyrus Hersh \$1; Christ. G. Greider \$1.50; John M. Greider \$2; Samuel Ramer \$2; Pre. Jacob N. Brubaker \$1; Benjamin Brackbill \$1; A. B. Hoover; Jacob S. Gingherich \$1; Magdalene Gingherich \$1; C. B. Her \$2; John K. Brubaker \$1; C. S. Pickett \$1; David Coble \$1; Andrew Hershey \$1; C. K. Yoder \$5; Jacob S. Angspurger \$2; Emanuel Suter \$1; Joel Detweiler \$1.50; Isaac Stoltzfus \$1.50; Martin Witmer \$1; Saml. Lantz \$3; Peter Kindig \$1.50; Samuel Ressler \$1; John B. Zook \$1; Abn. Mast \$7; David H. King \$10; Isaac J. Hartviller \$10.50; John Shank \$1.50; Sam. H. Waylan \$1.50; S. A. Dickey; Samuel Detweiler \$3.50; Joseph Gascho \$1; Elizabeth Snively \$1.50; Christ. Imhoff \$1.50; Henry S. Shank \$1; Benjamin Helmuth \$2; Jonatha Hershberger \$1; Jacob Yoder \$1; Lemuel M. Bleicher \$1; John P. Speicher \$1; Samuel Blauch \$1; Isaac Klimet \$1; Samuel Y. Yoder \$1.50; Abn. Schneck \$1; John Kellar \$1; Samuel Hoover \$1.50; Jonas D. Troyer \$4; Jacob Geil \$1.50; Christian Schertz \$1; Joseph Goldschmid \$1; J. J. Stutzman \$1.50;

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Whole No. 38.

An Amiable Youth Falling Short Of Heaven.

"One thing thou lackest." Mark 10: 21.

The history of this young man is given by three of the evangelists, Matt. 19, Mark 10, Juke 18, in nearly the same words. It is therefore doubtless worthy of our marked attention.

This youth possessed many things, and yet was deficient in one. He was rich; he was possessed of power, for Luke calls him "a ruler;" he was remarkable for his morality. Few young men in our day could compare with him in this respect. When our Saviour, to try him, mentioned several of the commandments of the second table, in which our duty to our fellow-men is enjoined, this young man was able to say, "All these have I kept from my youth up." And our Lord did not deny the truth of his assertion; yea, he admitted it, for Mark says, "Then Jesus beholding him, loved him." He was pleased with the purity and blamelessness of his external conduct.

Yet this youth had no proper knowledge of the state of his own heart. His obedience was only like that of Paul when a Pharisee, "touching the righteousness which is in the law, blameless."

This young ruler, however, was not ashamed to accost Christ in the most respectful manner. He came, regardless of the sneers of his peers, and kneeling, said, "Good Master." He came to him as a *serious inquirer*. The question which he asked was the most important that he could ask, or that any man ever asked: "What must I do to inherit eternal life?" He was convinced that something was still needful, but he knew not what. He had heard of the teachings of Christ, and he was impelled by the serious impressions on his mind to break through every difficulty, and to inquire of the Master, believing that he could tell him what to do to secure this object of infinite value.

And evidently, he was confident that he was *willing to do whatever should be prescribed*. Oh, deceitful heart; how little did he know of its true state! But Jesus knew, and in a moment brought him to a fair test. He knew that, notwithstanding all his fair professions, amiable character and courteous demeanor, he was an idolater in his heart, and worshipped mammon with supreme affection. He therefore said, "Sell all that thou hast, and distribute it to the poor; and come, follow me; and thou shalt have treasure in heaven."

Oh what a test for a lover of riches! See, the young man's countenance changes; he remains silent. His heart is undergoing an evident conflict. Heaven and earth, with all their charms, are before him. For a moment, perhaps, he hesitates; for he sincerely wishes to possess eternal life—but O hard condition! to give away all his riches, to which his heart was wedded! No, no, he cannot do it.

See, he turns his back on the Saviour; he turns his back on all the treasures of heaven. He goes away sorrowful indeed, very sorrowful to lose the opportunity of securing eternal happiness, but deliberately resolved not to relinquish his hold of this world. He will have his "good things" in this life, whatever may become of him in the next. Here is a picture of the

true state of thousands—of thousands of well instructed, moral, and amiable youth.

But was not this a hard test? Was it not more than is required of others? Not at all. All may not, in fact, be put to this test; but every true disciple has already passed this ordeal, and has renounced the world as a portion—as an object of supreme affection. And every true Christian, however much of this world he may possess, would instantly resign it all at the command of Christ. It is the characteristic of every genuine disciple, that, for the sake of Christ, he has been made willing to forsake father, mother, wife and children, house and lands, yea, life itself.

It is true, this test, if made practical in our churches, would detect the hypocrisy of a multitude of professors; or rather, their want of supreme love to Christ is already but too evident, from the ardor with which they pursue the world, and from their unwillingness to part with even a small portion of their wealth to promote the cause of Christ.

This young man possessed many excellent qualities and advantages, and lacked but ONE THING; yet that was the main thing—the one thing needful: a heart to love God supremely—a heart to prefer heavenly treasures to earthly riches. Though his character and conduct were so correct and amiable, yet his heart was not right in the sight of God. He went away sorrowful.

But did he ever come back with a better mind? We do not read that he ever did. His sorrow was not that of true repentance, repentance unto life, but "the sorrow of the world, which worketh death;" a sorrow which probably he has bitterly felt for eighteen centuries, and which will never cease.

What good can his riches do him now? They only furnish fuel to the flame in which he is tormented. Let young men look at this. Let the lovers of riches look at this.

Although neither the future course of this rich young man in this world, nor his final destiny, is given in the Scriptures, the probability is, that having turned his back on the Saviour and on the heavenly inheritance, he relinquished all thought about his salvation from this time, and abandoned himself to the enjoyment of his idolized riches. Men who have for a time been under serious concern about the salvation of their souls, and afterwards turn back to the world, because they find the terms of salvation too difficult, commonly become more careless and more hardened than others. "Their last state is worse than the first."

But though we have no record of the end of this rich young man, we have, from the lips of the Saviour himself, an affecting account of the end of another rich man, who lived in splendor and pleasure on earth, but neglected piety and charity. The transition, in his case, from a sumptuous table, and from being clothed in purple and fine linen, to the torments of hell, is as great as the imagination can conceive. When he began to experience the keen anguish of future misery, O how bitter was his cry! "Send Lazarus to dip his finger in water and cool my tongue, for I am tormented in this flame." But it was too late to pray. He had enjoyed his good things here, and torment awaited him in the world of woe.

DETRACITION.

"Thou shalt not bear false witness against thy neighbor."

This is one of the commandments written on tables of stone by the finger of God. It has never been abrogated. Reader, perhaps thou supposest the application of it was meant to be confined to the enormous sin of perjury. I apprehend, however, it will be found to embrace a more common and less obvious sin, of which it may be thou art not thyself wholly innocent—that of detraction.

Detraction! that bane so destructive to the happiness of society! who can enumerate the catalogue of evils, of sufferings, of injuries, unmerited cruelties, that have been inflicted by it?

This is a subject, which, there is cause to fear, does not chain the attention of the respectable and well educated, nor even of that portion of society denominated the religious, to a degree consistent with their respective characters; and what is of greater moment, in a manner calculated to evince their sense of its magnitude, its sinfulness, and its incompatibility with moral and religious principle. It is the thinking part of the community who have it in their power to effect much by the influence of their example, that I would particularly (but not exclusively) address, and invite to reflection upon a topic fraught with so much evil and followed by consequences so distressing, so destructive of the happiness of individuals and of families, and which is not unfrequently the means of sowing the seeds of dissension throughout social and religious society.

"Thou shalt not bear false witness against thy neighbor." Perhaps, reader, thou mayest be ready to repeat the sentiment that detraction may be justly deemed a breach of this commandment, or without due reflection mayst be tempted to exclaim, "I never bore false witness against my neighbor." If ever I repeated what was to the disadvantage of another, it was the truth. I either received it from good authority, or knew it myself; and moreover I spoke of it confidentially. I therefore do not stand convicted of bearing false witness."

Let it be admitted that thou wert innocent of intentional detraction, the truth thou felt at liberty to commit to another reflected obloquy upon the character of thy neighbor; and if thou thoughtst thou wert not guilty of a violation of the commandment in question, thou must confess thyself to have been so of another equal in authority: All things whatsoever ye would that men should do to you, do ye even so to them."

But the commandment is very comprehensive—"Thou shalt not bear false witness against thy neighbor." Hast thou ready who art so careful in reporting *only the truth*, and that confidentially, never given that truth a coloring calculated to increase the apparent magnitude of thy neighbor's fault, or by any means made the offender appear more guilty than he really was? If so, thou hast broken the commandment, for every departure from the straight line of *truth* is an entrance upon the borders of falsehood; and a representation becomes false witness just in proportion as the impression made by it exceeds the reality.

Under the Jewish law, it was considered a high misdemeanor to raise or propagate an evil report; to say or do aught that would injure a man in his character or his property; and very offensive was it in the Divine sight. "Whoso privately slandereth his neighbor, him I will cut off." A false witness, and him that soweth discord among brethren, are mentioned among those things which "the Lord doth hate," which are "an abomination unto him." There are so many shades of turpitude in this prevailing evil, it is not practicable to bring them all into view here; and startling as the sentiment may appear, observation induces me to believe that few, very few, even among professed christians, have wholly washed their hands from this defilement.

Many, I trust, have no evil intention when they indulge a propensity to dwell upon the faults of others, and retail what

they have heard or seen; but the absence of intended injury will not prevent the sad consequences of a thoughtless, nay more, of a cruel and debasing habit, the desolations and long sustained difficulties inflicted by which are not to be recounted.

Ages have past since the beneficent parent of the human family first issued a positive mandate, "Thou shalt not go up and down as a talebearer among thy people;" yet, unhappily, to the present day there remain those who allow themselves to cherish and to exercise such a disposition toward their fellow as would lead one to conclude they had, regardless of the high command, fully adopted the rebellious language, "Our lips are our own; who is Lord over us?" and who did indeed verify the declarations of Solomon and of David, "There is that speaketh like the piercings of a sword"; "They have sharpened their tongues like a serpent, adder's poison is under their lips." There are still those who, actuated by a secret prejudice, and perhaps envy, or by passions repugnant to every principle of human kindness, allow themselves to slander and defame without regard to truth; and well were they described by the royal prophet, when he prayed the Almighty to hide him from those "who whet their tongues like a sword, and bend their bows to shoot their arrows, even bitter words."

David had large experience of the sufferings, and sorrows, and injustice inflicted by evil speaking. Solomon^{who} was admirably versed in the treachery and deceitfulness of the human heart, and who was also well acquainted with the divine law in relation to man, has left many wise and pertinent sayings on the subject of detraction. Indeed, the character of this vice is held up in very strong colors by most, if not all, the sacred writers. Numerous passages throughout the laws, the writings of the prophets, evangelists and apostles, and the sayings of Christ himself, might be cited, which go to denounce the practice and the spirit of detraction; and many of them to declare the judgments of the Most High against those who are guilty of it.

It would seem that there is a powerful propensity inherent in the unregenerate heart of man to lessen the esteem of one part of the human family for another;—seed of selfishness sown by him who envied the happiness of our first parents, and sought to bring them down to his own level. Truly, "the heart is deceitful above all things and desperately wicked; who can know it?" Now, can we believe that the fashionable politeness, which those who consider themselves the well educated and refined observe in their intercourse with each other and with the world, is genuine, or springs even from the finer feelings of natural benevolence and kindness? or that those reputed to be thinking men act under the influence of sober reflection, and a sense of justice? or that professing christians cultivate in themselves, and exercise towards others, the virtues that constitute the christian character, among which love to our neighbor stands prominently forth, while we are obliged to constant evidence to know that detraction is not *only* to be found where every evil plant grows openly and unrestrained, but that even among these it flourishes with baleful vigor?

There is a species of detraction which possibly may not have been recognized as such, even by some serious christian professors. Familiarity with its existence among those whom they esteem better than themselves, may have made them think, should they hear of or suspect something wrong in the conduct of a neighbor, that it is but natural, and not incorrect, to repeat it confidentially to another—very cautiously, perhaps, and with expressions of regret and sorrow. But the confidant whispers it to a third, who in his turn deposits it with a fourth, and thus it travels, until an extensive circle becomes possessed of the supposed fact with all the increase of odium that may have been attached to it by various versions of the story. Meantime, the unconscious and perhaps innocent individual has no opportunity afforded him of explanation or defense. Serious persons, should their apprehensions arise only from what they may think pretty certain *indications*, will perhaps at first feel some care respecting their dissemination; but an

opportunity presenting when with those to whom they are accustomed to unbosom freely, and the conversation leading to it, they venture to suggest that a certain friend or neighbor seems to be in a dangerous way—it may be in his pecuniary concerns, in his morals, or in his religious character. In this case, it is supposed there is no design to injure the individual in the least possible degree, and that, on the contrary, there is real sorrow and regret felt for him; yet an injudicious expression of these very feelings may be the means of subjecting him to a narrow and prejudiced inquisition, give rise to talk and misapprehension, awaken suspicion in minds not sufficiently discreet or scrupulous, and thus darken the otherwise fair character of an individual (it may be a young person dependent, under Providence, on his own efforts and good reputation) with a stain it will cost him much to wipe away, and which may go with him through life.

So, also, a fellow member of the church may be suspected of giving place to temptation, of departing in deed or doctrine from the narrow path, of swerving from a course heretofore honorable and useful; we are zealous for his welfare, but, forgetting the Savior's injunction, first to tell *him* his fault, and not the world, or even the brethren, till every word be well established, subject him to the same process, and nine times out of ten he is a very great sufferer by it. For, if the suspicion be well founded, he has not received that candid brotherly treatment which might have regained him, and if only the fruit of jealousy or prejudice, many have been alienated from him without a cause, and he, with the church, has suffered a loss. We have given him reason to say with the prophet, of his injuries, "Those are the wounds with which I was wounded in the house of my friends"; and with the Psalmist to complain, "It was not an enemy that reproached me, then could I have borne it; neither was it he that hated me, that did magnify himself against me; then I would have hid myself from him; but it was *thou*, a man—mine equal—my guide and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company."—From a tract published by the Friends, 84 Mulberry Street, Philadelphia.

Characteristics of Jesus Christ.

AMONG the amiable characteristics which distinguished the glorious Redeemer when upon earth, those of affection and friendship were peculiarly eminent. Though he was the Son of the Most High, "for whom and by whom all things were created," he condescended to associate with worms, and display the amazing riches of his grace by shedding his own precious blood.

It must be acknowledged, that *love* was the ruling power by which he was actuated in the great cause he undertook for the lost race of Adam, and which stimulated him to accomplish their perfect salvation, in spite of the ignominy with which he was insulted, and the excruciating pains which attended his lingering death. But in the course of his life in this world, some instances appeared when this endearing trait of his character shone out with more than usual lustre, and made a deep impression upon the minds of his enemies. Behold him when standing before the once beloved, but now rebellious and persecuting city Jerusalem. It was here that he had been thrust out of their synagogues, the people had taken up stones to stone him, and devised numerous means to ensnare him and put him to death; but notwithstanding all this, the Saviour draws near to the city, not with a view to accuse and upbraid it for its malignant conduct and cruelty towards him, but to lament and bewail its obduracy and unbelief, and when looking upon its temple with the magnificent buildings, which soon were to be surrounded by the Roman army, under the victorious Titus, he sympathizes in its approaching ruin and weeps over its unhappy fate. These were tears shed for sinners.

Aud will not sinners shed tears for themselves and weep over their own wretched condition, unless they have fled for refuge to the cross of Christ?

Next let us view the compassionate friend of sinners at the grave of Lazarus. And here let us remark, that although the cause in which he was engaged regarded the whole church of God, yet we behold him not a stranger to the soothing ties of friendship, and when Lazarus was dead, he says to his disciples "Our friend Lazarus sleepeth, but I go that I may awake him out of sleep." Nor does he refuse that pledge of affection which nature requests, but looking upon Mary and Martha weeping, he groaned in the Spirit, and it is recorded in sacred writ, that "Jesus wept," then cried with a loud voice "Lazarus come forth," and restores him to his rejoicing sisters.

Among the number of those whose happiness it was to be the companions of the Son of God, there was one who shared his particular friendship, and is styled in Scripture, "that disciple whom Jesus loved." He was the youngest of them, and as such was regarded by his master with peculiar tenderness.

Christ was ever attentive to youth, and when questioned by a young person respecting eternal life, it is said that "Jesus looked upon him, and loved him."

Youth possess that fervency and zeal which are not to be met with in persons more advanced in life, and are calculated to do more good by being active in the service of God; and surely, the conduct of Jesus would be an incitement to the young, to seek the favor of Him who has shown himself so kind and loving towards them.

The friendship of Christ is permanent and valuable; it is neither lessened by our adversity, nor increased by our prosperity. "He is a friend that loveth at all times, and sticketh closer than a brother. It cannot be dissolved by death, but will be continued through the countless ages of eternity. It is valuable, and will soothe the mind of the real christian, when oppressed with grief. It will alleviate his pain, make him feel resigned under all the dispensations of Providence, and enable him to endure with patience and the fortitude, the conflict with his last enemy death; and finally, to come off a complete conqueror, through him who had loved him.

ROBERT.

FIDELITY.

WHEN we read the account of some fearful railroad disaster resulting from carelessness and mismanagement on the part of those employed, we are ready to censure the whole system as most reckless in its disregard of human life. Yet is it not a wonder, rather, that so few accidents occur? What millions have traveled over the railroads of our country the past year, and yet nearly all have journeyed with the same security with which they live at home! What was the secret of this safety? A wonderful fidelity of men to the trust committed to their charge. They have stood faithful to their posts, by night and by day, in cold and heat, through snow and storms. All of that vast army who have managed these endless trains, from the highest to the lowliest, have been at the right spot at the right moment, and have performed their appointed work. Only a slight mistake is needed, the waving of a false signal, the wrong turning of an iron rod, a half hour's disregard of time, and the way is strewn with mangled bodies, and a bitter cry of mourning rises up all over the land.

You step on board, at evening, of one of the magnificent steam palaces which ply our great rivers, and after a peaceful night, awake in the morning harbored safely at your destination. But it would have been far otherwise if, while you slept, others had not waked and toiled, were it not for the tireless hand and sleepless eye above in the wheel-room, and the watchfulness of the man down by the furnace below. If one had not stood by, all the night long, that complicated machin-

ery, holding in check with a skilled hand all those terrific steam forces, most fearful would have been the destruction.

We who are Christ's are all on such a journey. We are the employed. We are guiding the vessel onward to eternity. We have a precious freight on board, which we hope we may land safely on the shores of immortality. Oh, how precious that freight is! Our children who have not yet given themselves to Christ, our scholars who look to us weekly for spiritual guidance, our neighbors who come with us to the sanctuary, but never sit down with us at the Redeemer's feet—we want to bring them all safely into the heavenly harbor. *Fidelity* on our part is the price of their safety. If we sleep the vessel may strike the rocks and the cargo of immortality be wrecked forever.

What should we say, on taking the rounds of the steamer at midnight, to find the captain had retired to his berth, the engineer had placed a pillow under his head and forgotten all about his fires and his steam valves, leaving them to manage themselves! Above the helmsman and his assistant were soundly sleeping, regardless of the dangerous pass and hidden rocks, they are swiftly nearing!

Yet such a strange sight our heavenly Father often looks down upon. A whole church asleep! Nobody watching, none praying nor pleading with souls; dangers thickening every hour, yet all hurrying on together towards destruction, without a thought or care. When the final crash comes, a few may be snatched as by a miracle from death, but over all the rest the dark waters close without a ray of hope. Shall these men who toil so ceaselessly on our boats and trains show such fidelity to their trusts, and shall we, who serve such a Paymaster, be so remiss? If we are the very humblest and least of his workers, we still have our post, and it is most important to the safety of the whole that this post is faithfully filled. Not a single brake can be mismanaged without endangering the whole train.

How strongly we censure a careless operative for unfaithfulness, yet we think but lightly of our own recklessness with regard to souls that are committed to our trust. We do not hesitate a moment in deciding that one who refuses to obey his instructions should be at once discharged.

How much more long suffering than man is our heavenly father! How he bears with our unfaithfulness! Yet he marks it all. One day we shall read the sad consequences of it when it will be too late.

Oh, let us be up and doing "while it is called to day;" the night will come soon enough, when no man can work. "Be thou faithful unto death, and I will give thee a crown of life."

S. S. Times.

For the "Herald of Truth."

Sunday Evening.

How soothing and how glowing with spiritual warmth is Sunday evening! The sun has disappeared behind the western hills, twilight deepens into the darkness of night. Worlily cares and labors have been thrown aside during the day. The day has been spent in hearing and reading, and in meditating upon the word of life, and in prayer and edifying conversation. Now, father and mother, and brothers, and sisters group themselves around the cheerful evening fire. The lamp is lighted, and while wintry storms howl without, quiet and peace reign within. An hour is spent in reading interspersed with questions, instruction, and edifying conversation. Then all unite their voices in a song of "praise to God from whom all blessings flow;" when this is done, all bow themselves down before Jehovah, praying for the pardon of sins, asking his blessing and guidance, and protection, praising him for his goodness and forbearance, and thanking him for past mercies. Then, I did, amid the gloom of night. If now we approach God to

with hearts touched and softened, and filled with a joy and peace of which the world knows nothing, all can lie down to peaceful slumbers. Let us not lift the curtain to look at Sunday evening as it is in the house of the ill-governed and ungodly. There malice, and envy, and frivolity, and gossip prevail; for "God is not in all their thoughts." ERNST.

Communion with God.

NEITHER the man of the world nor the formal Christian appreciates the privilege of communing with God. It is so unwordly, so spiritual in its nature, that only they who are spiritually minded can estimate its value. Men feel themselves honored when admitted to the presence of a king. It is an event for which they make the most extensive and costly preparation, and one about which they never weary of speaking in after life. They have been honored with the privilege of a brief interview with a sovereign, and the fact not only becomes an element of happiness in their personal history, but it also adds to their importance in the estimation of their friends.

But what is this compared to communion with God, "the King of kings and Lord of lords!" Chrysostom has beautifully expressed the thought in golden words: "Consider how great a privilege it is where angels are present, where Cherubim and Seraphim encircle with their blaze the throne, that a mortal may approach with unrestrained confidence and converse with heaven's dread Sovereign. Oh! what honor was ever conferred like this! When a Christian stretches forth his hands to pray, and invokes his God, in that moment he leaves behind him all terrestrial pursuits, and traverses on the wings of intellect the realms of light."

The humblest child of God may enjoy this privilege. All earthly distinctions vanish in his presence. Princes and potentates are nothing to him save as they believe his word and trust in his mercy. And so trusting, every man may come. If the heart is burdened with sorrow, this divine communion lightens the load. As the little child with saddened heart finds relief in making known its childish grief to the parental ear, so may our troubles be cast upon the Lord. There is no sorrow so heavy that he can not bear it; none so insignificant that he will refuse to notice it. Retiring for a while from the busy confusion of life to commune with God, we obtain strength for our weary hearts, our courage is renewed, our hope becomes brighter, our faith increases, our love glows with intense heat, and we return to our active duties better prepared to meet our responsibilities, and to bear our burdens.

Without this, no wonder if our piety degenerates to formalism, and we find ourselves unsustained in the time of adversity. The duties of religion are indeed irksome to the man who draws not nigh to God. They are discharged in a mere perfunctory manner, and great is the feeling of relief when the task is done. The heart is not in the work, and therefore the burden is heavy. The pomps and vanities of the world, or its glittering wealth, absorbs the soul, and spiritual religion has no charms for it. And when the brilliant-hued bubble expands before the eye until it bursts, there is nothing but darkness left for that wordly heart. In that darkness it must sit alone, bewailing the loss of its worldly sources of joy.

The invisibility of God is one great difficulty in the way of communing with him. "No man hath seen God at any time," nor have we now even those material visible manifestations of his immediate presence which were so often perceptible in the ancient time. Sinai no longer sits upon the trembling ground enrobed in mantle of darkness and crowned with lurid flames. The Shekinah is no longer seen between the golden-winged cherubim; the pillar of cloud no more marks its dark form upon the sky; nor does the fiery column stand out, as once it did, amid the gloom of night. If now we approach God to

commune with him, it must be in a purely spiritual way. We lose sight of earth and all it contains, while on wings of faith the soul rises above the world and holds converse with its God. To do this effectually and profitably requires training. The task is indeed difficult to one unaccustomed to it, and herein is seen the utter folly and wickedness of delaying so important a duty until old age. Early life is the best time to begin communing with God. Then, more easily than at a later period, it may become one of the fixed habits of life. With a resolute purpose to succeed, the soul may soon become accustomed to withdraw itself for a while from the world, and commune with God as one converses with a friend.

Methodist.

FORGIVENESS OF INJURIES.

"Then said Jesus, Father, forgive them, for they know not what they do." Luke xxiii, 34.

Many a death struggle has been made to save a friend. A dying Savior gathers up his expiring breath to plead for his foes! At the climax of his own woe, and of human ingratitude—man-forsaken and God-deserted—his faltering voice mingles with the shout of his murderers, "Father, forgive them; for they know not what they do!" Had the faithless Peter been there, could he have wondered at the reply to a former question, "Lord, how often shall my brother sin against me, and I forgive him? till seven times?" Jesus said unto him, "I say not unto thee, Until seven times: but, Until seventy times seven," etc. Matt. xviii, 21.

Superiority to insult and ignominy, with some, proceeds from a callous and indifferent temperament—a cold, phlegmatic, stoical insensibility, alike to kindness or unkindness. It was not so with Jesus. The tender sensibilities of his holy nature rendered him keenly sensitive to ingratitude and injury, whether this was manifested in the malice of undisguised enmity, or the treachery of trusted friendship. Perhaps to a noble nature the latter of these is the more deeply wounding. Many are inclined to forgive an open and unmasked antagonist who are not so willing to forget or forgive heartless faithlessness, or unrequited love. But see, too, in this respect, the conduct of the blessed Redeemer! Mark how he deals with his own disciples who had basely forsaken him and fled, and that, too, in the hour he most needed their sympathy! No sooner does he rise from the dead than he hastens to disarm their fears and to assure them of an unaltered and unalterable affection. "Go tell my brethren," is the first message he sends; "Peace be unto you," is the salutation of the first meeting; "Children!" is the word with which he first greets them on the shores of Tiberias. Even Joseph—the Old Testament type and pattern of generous forgiveness—when he makes himself known to his brethren, recalls the bitter thought, "Whom ye sold into Egypt." The true Joseph, when he reveals himself to his disciples, buries in oblivion the memory of the by-gone faithlessness. He meets them with a benediction. He leaves them at his ascension with the same—"He lifted up his hands and blessed them!"

Reader, follow in all this the spirit of your Lord and Master. In rising from the study of his holy example, seek to feel that with you there should be no such name, no such word, as *enemy*! Harbor no resentful thought, indulge in no bitter recrimination. Surrender yourself to no sullen fretfulness. Let "the law of kindness" be in your heart. Put the best construction on the failings of others. Make no injurious comments on their frailties; no uncharitable insinuations. "Consider thyself, lest thou also be tempted." When disposed at any time to cherish an unforgiving spirit toward a brother, think, if thy God had retained his anger forever, where would thou have been? If He, the infinite One, who might have spurned thee forever from his presence, hath had patience with thee, and forgiven thee all, wilt thou, on account of some petty

grievance which thy calmer moments would pronounce unworthy of a thought, indulge in the look of cold estrangement, the unrelenting word, or unforgiving deed? "If any man have a quarrel against any, even as Christ forgave you, so also do ye."—*Mind of Jesus.*

REAL POWER.—Wealth, we are told, is power, and knowledge is power. But there is a mightier force in this world than either of these; a power which wealth is not rich enough to purchase, or genius subtle enough to refute, or knowledge wise enough to overreach, nor authority imposing enough to silence. They all tremble in its presence. It is truth! the really most potent element of social or individual life. Though tossed upon the billows of popular commotion, or cast into the seven-fold furnace of persecution, or trampled into the dust by the iron heel of power, truth is the one indestructible thing in this world that loses in no conflict, suffers from no misusage and abuse, and maintains its vitality and completeness after every assault.

The Happy Home

I am bound for the land of the living,
Oh hinder me not on my way;
The sun-light is bright'ning before me
That heralds eternity's day.
The flowers that bloom in my pathway
Breathe odors that waft me right on;
They lure me no longer to tarry,
But welcome earth's time to be gone.

Chorus.—There's a happy home beyond this world of care;
A home above, where all is love,
And the good shall all meet there.

I am weaned from this land of the dying;
Decay is stamped everywhere;
Earth's pleasures are seeming and fleeting—
My soul has grown weak with its care.
The joys-rays of life are remembered
Like sleep-thoughts that float thro' the brain,
The flesh and the spirit are weaving,
Each striving the mastery to gain.

Chorus.—There's a happy home, &c.

I am waiting the summons that bids me
No longer a pilgrim to roam,
But, leaving the past in this death-land,
Make the land of the living my home.
The messenger-angel stands waiting,
The signal to whisper to me,
That the place is prepared for my dwelling,
And the Master is calling for me.

Chorus.—There's a happy home, &c.

The land of the living is yonder;
There life to its fullness has grown;
There sin, and temptation, and sorrow,
And sickness, and death are unknown.
There the songs of redemption are chanted
By a holy, harmonious band;
Oh, when shall I leave this clay casket?
And fly to my home in that land?

Chorus.—There's a happy home, &c.

The Eternal Day.

Mattiso, on the "Immortality of the Soul" beautifully expresses that the death of a good man is but the dawning of an eternal day. Not till then does he enter upon real life—a life unclouded by corruption. Then is he "clothed upon," and ascends to be with Christ, which is far better. Then, farewell toil, and pain, and death. He goes to join the immortal company who sing and shine in the presence of God forever.

"And though the hill of death
May hide the bright array,
The marshaled brotherhood of souls
Still keeps its upward way;
Upward! forever upward!
I see their march sublime,
And hear the glorious music
Of the conquerors of time."

No doubt, no darkness, no tears! The two leaved gates of eternity are gently opening before him, and the light of that brighter world is pouring forth upon the scene of his departure.

See the dying Mozart, as he stands upon the higher shore of the river of death, looks back upon the toils of the past, and forward to the joys of the immortal future. How appropriate his "elegy song," the last he heard on earth:

"Spirit, thy labor is o'er!
Thy term of probation is run,
Thy steps are now bound for the untroubled shore,
And the race of Immortals begun;
"Spirit, how bright is the home
For which thou art now on the wing?
Thy home it will be with thy Saviour and God,
Their loud hallelujahs to sing.

In that "better country" there will be no more hunger, or thirst, no cold or heat, no weariness or sickness, no pain, decay or death, forever! There the wicked cease from troubling, and the weary are at rest. The lamb that is in the midst of the throne shall lead us to the fountain of living waters, and God shall wipe away all tears from our eyes!

Reader, does your bosom glow with this glorious hope of joys immortal beyond the grave? If so, of what account are our earthly trials, disappointments and sufferings? Are they ready to be compared with the glory to be revealed? Should we not rather bless God for every pang we feel knowing that our light affliction—which is but for a moment—worketh for us a far more exceeding and eternal weight of glory?

"Thou, O my soul, despond no more,
The storm of life will soon be o'er,
And I shall find the peaceful shore
Of everlasting rest,
O happy day! O joyful hour!
When freed from death my soul shall tower
Beyond the reach of Satan's power,
To be forever blest.

Such is the prospect that opens before the Christian as he passes the gates of death. No wonder he shouts "Victory, victory through the blood of the lamb!"

Then welcome, death! Welcome, the tomb and the bright world beyond! Welcome, ye angels immortal! Welcome, ye blissful hosts, once of earth, and heirs of sorrow, pain and death, but now forever free! Welcome, my long-lost kindred who await my coming! Welcome, thou gates of day, thou city of my God! Welcome, thrice welcome thou glorious Redeemer, thou infinite Godhead! All hail, immortality! All hail, Eternal life.

The Power of Words.

It is but one, one little; but who its power can tell;
The archer sends his arrow forth, but knows not where it fell.

Who can tell the hidden power there is in one little word for good or evil?—With one little word the stern judge dooms the trembling culprit before him to a life of misery, or restores him to the freedom he so nearly lost. One word, spoken in kindness, has power to melt the angry heart to perfect gentleness; and to bring smiles to the face sad with grief.

Kind words cast a halo of warmth about those who have been forgotten.—

There is in them power, and influence which time cannot destroy.

There is a power in one little word spoken angrily or even in thoughtlessness, to destroy the friendship of years. One word meaningless in itself but thrown out in scornful sarcastic tone, falling upon a sensitive heart, will do more to annihilate the love and kindly feelings treasured there than years can re-place.

Then speak kindly. Speak thoughtlessly never. No matter how intimate you may be, there is more need of being careful and thoughtful of the feelings of others, if you would preserve that intimacy and retain their confidence. And they are few who have so many friends that they can afford to loose one for the sake of gratifying their disposition to speak rudely and unkindly, or hold that friendship lightly.

Kind words cost nothing, but are as precious pearls to the receiver, and no one, be he ever so prodigal of them, finds himself the poorer for it. On the contrary our lives are made richer and happier for every word spoken in kindness and love.

Then scatter kind words and bright smiles wherever you go, remembering that "every ray of sunlight we bring others is reflected upon the darkness of our own paths."—Exchange.

Our Enemies Within.

Beyond all doubt, the worst of our enemies are those which we carry about in our own hearts. Adam fell in Paradise, Lucifer in heaven; while Lot continued righteous among the people of Sodom. Indifference to little sins and mistakes, the self-flattering voice of the heart, ever ready to sing its lullaby the moment conscience is aroused, the subtle question of the serpent, "Hath God indeed said?" These are unquestionably the adversaries we have most to fear. There never was a fire but it began with smoke. I beseech Thee therefore, dear Master, to give me a sensitive conscience, that I may take alarm at even small sins. Oh, it is not merely great transgressions which bring a man to ruin. Little and imperceptible ones are perhaps even more deadly; according to the beautiful figure of Tauler, who says, "The stag when attacked tosses from him the great dogs, and dashes them to pieces upon the trees, but the little ones seize him from below, and tear open his body."—Tholuck.

We must bear the infirmities of the weak. All have infirmities; but the weak are more subject to them than others; the weak in knowledge or grace. We must consider these; not trample on them; but encourage them, and bear with their infirmities. If through weakness they judge and censure us, and speak evil of us, we must bear with them, pity them, and not have our affections alienated from them; we must also bear their infirmities by sympathizing with them, concerning ourselves for them, ministering strength to them, as there is occasion. That is bearing one another's burden.—Henry.

Living to God.

If we desire to live unto God, it is necessary to bring our whole life under his law, to make his glory the sole rule and measure of our acting in every employment of life. For there is no other true devotion, but this of living devoted to God in the common business of our lives.

So that men must not content themselves with the lawfulness of their employments; but must consider whether they use them, as they are to use every thing, as strangers and pilgrims that are baptized into the resurrection of Jesus Christ, they are to follow him in a wise and heavenly course of life, in the mortification of all worldly desires, and in purifying and preparing their souls for the blessed enjoyment of God.

For to be vain, or proud, or covetous, or ambitious in the common course of our business, is as contrary to those holy tempers, as cheating and dishonesty.

If a glutton was to say, in excuse of his gluttony, that he only eats such things as it is lawful to eat, he would make as good an excuse for himself as the greedy, covetous, ambitious tradesman, that should say, he only deals in a lawful business. For as a Christian is not only required to be honest, but to be of a Christian spirit, and make his life an exercise of humility, repentance, and heavenly affection; so all tempers contrary to these, are as contrary to Christianity, as cheating is contrary to honesty.

All this is only to show us the absolute necessity of such uniform piety, as extends to all the actions of common life.

That we must eat, and drink, and dress, and discourse according to the sobriety of the Christian spirit; engage in no employments but such as we can truly devote unto God; nor pursue them any further, than conduces to the reasonable ends of a holy life.

That we must be honest, not only on particular occasions, and in such instances as are applauded in the world, easy to be performed, and free from danger or loss, but from such a living principle of justice, as makes us love truth and integrity in all its instances, and follow it through all dangers, and against all opposition; as knowing that the more we pay for any truth, the better is our bargain, and that our integrity becomes a pearl, when we have parted with all to keep it.

That we must be humble, not only in such instances as are expected in the world, or suitable to our tempers, or confined to particular occasions, but in such a spirit, as renders us meek and holy in the whole course of our lives, as shows itself in our dress, our person, our conversation, our enjoyment of the world, patience under injuries, submission to superiors, and condescension to those that are below us, and in all the outward actions of our lives.

That we must not only devote times and places to prayer, but be every where in the spirit of devotion, with hearts always set toward heaven, looking up to God in all our actions, and doing every thing as servants living in the world, as in a holy temple of God; always worshipping him, though not with our lips, yet with the thankfulness of our hearts, the holiness of our actions, and the pious and charitable use of his gifts. That we must not only send up petitions and thoughts now and then to heaven; but must go through all our worldly business, with a heavenly spirit, as members of Christ's mystical body, that with new heart and new minds, we are to turn an earthly life into a preparation for a life in greatness and glory in the kingdom of heaven.—Law.

MORAL CULTURE.—When the child stumbles over a block and hurts himself, and the mother says, "Naughty block! block must be whipped!" she teaches a lesson of revenge instead of caution, gives the moral feelings a wrong direction, and nurtures perverse dispositions, which will distort his character and embitter his life. How often do we attribute to nature faults of temper, irascibility, ugliness, which, after all, are creations of our own ignorance and folly!

The Rock Peter.

"And I say unto thee, That thou art Peter; and upon this rock I will build my church; and the gates of hell shall not prevail against it."

The name Peter in the Greek is Petros; which signifies rock; consequently, the phrase "this rock," relates to, or is identical with, the noun Peter, which immediately precedes it. And because of this, the Romish church have adopted the strange heresy that the church is founded on Peter as a man, instead of on the faith which he professed, and which the name was designed to represent, as appears from the account of Matthew. He says that "when Jesus was in the coasts of Caesarea Philippi, he asked his disciples, saying, Who do men say that I, the Son of man, am? And they said, John the Baptist, some Elias, some Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answering said unto him, Thou art the Christ, the son of the living God. And Jesus answered and said, Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven."—Matt. 16: 13-19.

Now it is apparent from this account of Matthew, that the faith confessed by Simon was the reason why Christ addressed him as Peter; so the name is expressive of the faith confessed to. And the confession was in answer to the question, Whom do ye say that I (the Son of man) am? So the answer is equivalent to saying that he, as the son of man, is the Christ, the Son of the living God. And as this confession of faith made the name Peter, or rock, applicable to Simon, it follows that the name denotes the faith confessed to. Hence when Christ says, in the same connection, "Upon this rock I will build my church," it can only mean upon Peter's confession; which confession is peculiar to every individual member of Christ's church. It was the preaching of this faith that was the key by which Peter admitted three thousand into the church on the day of Pentecost; and thousands among Jews and Gentiles afterward.

Upon this Rock, said Christ, I will build my church; consequently, his church is that which gives prominence to this faith.—CRISIS.

Rich Man and the Beggar.

A beggar boy stood at a rich man's door—
"I am houseless and friendless, and faint and poor,"
Said the beggar boy, as the tear-drop rolled
Down his thin cheek, blanched with want and cold
"Oh! give me a crust from your board to-day,
To help the beggar boy on his way!"
"Not a crust nor a crumb," the rich man said,
"Be off, and work for your daily bread!"

The rich man went to the parish church—
His face grew grave as he trod the porch—
And the thronging poor, the untaught mass,
Drew back to let the rich man pass.
The service began—the choral hymn
Arose and swelled through the long aisles dim;
Then the rich man knelt, and the words he said
Were—"Give us this day our daily bread!"

Herald of Truth.

Chicago, February, 1867.

Wanted.

A dozen copies of the *Herald of Truth*, in the English language for October 1864. If any one has copies of that issue that they do not wish to keep, we will pay a liberal price for them, if sent to our address. The issue for that month is exhausted, and we need them to complete a number of volumes for that year that we wish to get bound.

TO CHRISTIAN MELLINGER, SAMUEL KAUFFMAN and JOSEPH KENNEL (the last two names were sent by JOHN NEWHouser). Please send us your Post office addresses, and state whether you wish the English or German paper.

We would again take occasion to remind our friends of the fact that they should always be particular to give their Post office address and state which paper they want. A great many mistakes occur by such omission. And we would further say, that if any of our subscribers do not get their paper regularly, as they should, they will confer a great favor by letting us know immediately. It is possible that some mistakes may have occurred in transferring the names to the new book, at the opening of the year; and, if this should be the case, we wish to rectify them.

The Children's Column.

This will be an important feature in our paper during the present year. We propose, as already stated in the last number, to set forth in questions and answers, the doctrines of the Bible, as comprehended in the confession of faith of the Mennonite Church, in a manner adapted to the understanding of the young; and we hope every parent will take an interest in the matter and use every means to get the younger members of the family interested therein. A knowledge of the principles of faith, and practice in the church is useful to every one, and, therefore, we should seek to implant the truth into the young and tender minds, so that they may be led betimes to walk in wisdom's ways; for her ways are ways of pleasantness and all her paths are peace.

Writing for the Herald.

The art of writing well can only be attained by diligent practice; therefore we wish to encourage our friends to write for the paper more frequently. And, if, as sometimes happens, their articles fail to gain admission in the columns of the paper, they must not be disheartened; but write again and try to write better. Articles, unless written by experienced writers, should always be written over the second time, and improved,

and written in a plain hand, so that it may be easily read and readily understood. This would be a great advantage both to the editor and the author. The editor would not then need to spend hours in trying to make out what the writer means; and the writer himself would see many of his mistakes and inaccuracies, which he could correct, thus improving both his style and hand writing, and better preparing himself for future usefulness. A carelessly written article or letter is a very undesirable thing.

Another great fault which many writers have, is, that they make their articles too long. The best articles, and those most read, are short ones. Many persons in reading, when they see a very long article, pass it over, and leave it for a more convenient season, which may never come; especially is this the case with persons who are not in the habit of reading much. Short articles are read by a greater number of persons, are more likely to leave an impression on the mind, and hence do the most good. A writer should always take the way in which he will be likely to do the most good.

There are other points in the art of writing upon which I may treat at some future time; in this connection I wish to ask the readers of our paper to send us also notices of deaths and marriages, accounts of visits by the ministering brethren, and other matters which they think may be of interest to the general reader. All these things will help to make our paper more interesting. In sending notices of deaths, be particular to give the name of the deceased, the age, the date of his death, the place where he resided or died, and other particulars relating to his life or death that are of sufficient interest to publish. Articles intended for publication should be written on a separate sheet of paper, and nothing written on that is not intended for publication. By observing these rules, we may all become better prepared for our future duties and spare each other much trouble and thus fulfill the scriptural injunction, "Bear ye one another's burdens." Gal. 6: 2.

An Invitation.

BRO. JACOB M. HERSHIE, from Monmouth, Warren Co., Ill., in a recent letter writes as follows: "We live rather remote from any of the brethren and sisters in this state, and therefore wish to make a little acquaintance through the columns of the *Herald*. It is a welcome visitor to us. There are but few families of our church here, but we see in the *Herald* that there is a goodly number of our brethren and sisters in the Lord in other parts of the state, whom we would like to visit us. We see that they travel round us, but fail to come to us. We read in the last No. (Dec. 1866), that preachers Bally and Hirstine in company with several others passed through here and remained all night at Galesburg and also at Burlington. We were very sorry that they did not know about us; We should have been very happy to have had them stay with us, as we are about half way between these two places. We live about three quarters of a mile south-east of the depot at Monmouth. There is a pleasant and productive country in this vicinity, and if any brethren or sisters pass this way we should be glad to have them stop with us."

From Canada.

From a private letter from Bro. David Sherk of Waterloo Co., C. W., we take the liberty to make the following extract: "You see by what I have sent you (referring to his letter published in another column of this paper), that I have again made a long journey last fall, through the states, visiting our brethren and sisters. Yesterday I just came home from a visit

to a new section of our country, about fifty miles north-west of us, where we started a meeting about two years ago, and went by turns and preached every eight weeks, in the German language. Last spring when in my turn, I was there, the request was made for regular English preaching, as well as German. As we then already had nine members there, who had joined our church, I felt it my duty to comply with the request, and have visited that place every four weeks during the summer. One person, who understands only the English language, and who has been a member of another church for several years, when he became acquainted with the doctrines of our church and our non-resistant-principles, was so completely convinced of their correctness and accordance with the word of God, that he desired to become a member in our church, and was accordingly baptized, and received into the church. There was also one other person baptized during the summer, so that there are now eleven members in that place. I have promised the English people there to continue these meetings every four weeks as heretofore. Bishop Hagey accompanied me this time and we administered the Lord's supper, at the same time, of which all partook, as we hope, to their blessing.

"To morrow (Jan. 9th), Bishop Shantz and myself are going to Hay township, on Lake Huron, about 80 miles west from us, where there are also a couple of English members. As I have no one to assist me in the English ministry, you will see that my time is very much occupied, and you need not wonder that I don't send you articles for the *Herald of Truth* more frequently.

"I can assure you, dear brother, that my mind is sometimes much burdened with the desire to go into new sections of country to make known the Gospel, and wherever I go, I still find some, who seem to be sincere about their soul's salvation, and yet I see, as Menno Simon expresses it, their failure in the doctrine. O dear brother! let us do all we can, to spread that non-resistant doctrine, that the time may come, when wars, and bloodshed shall cease."

Remarks.—The necessity of English preaching by our people in various places, if not in every place, is becoming daily more and more apparent, and should be encouraged by all. Not that I despise the German language, for I love my mother-tongue as much as any one, but I love the souls of those who have the misfortune (if I may so express it) not to understand the German, more than I love any language; and where is the Christian who does not rejoice when souls are converted to God, whether it be accomplished in one language or another. Let us, therefore, while most of our ministers are German, encourage those who have the ability to speak in English, to use their talent to the glory of God in that language. The Apostles preached in many languages, and, if in any way we will obey the last injunction of the Savior, "Preach the Gospel to every creature," we must preach in every language also.—*Ed.*

From Missouri.

BRO. BENJAMIN SHANTZ lives at Wellsville, Montgomery Co., Mo. Should any of the brethren be traveling that way, they should visit him. In a recent letter he says, "I should like to live where I could go to a church of our own, if it could be so; but, if we put our trust in God, we need not fear. He will protect us, and take care of all his children; and if we fear God, keep his commandments, and walk in his ways, we have the promise of being his children. I think, this is about as good a place as there is one in Missouri, taking all things into consideration. We have good land and convenient to markets. Perhaps some of our people may settle here."

There is a number of small settlements of our people in different parts of Missouri, but I have only heard of one place

yet, where there is an organized church and a minister, I feel that the brethren, in adopting new homes, should in all cases have a view to the interests of religion; and for their own and their children's sake, they should, immediately upon settling in their new homes, provide for the preaching of the Gospel; and with this view they should, as much as possible, unite and form settlements where a number of them are together in the same vicinity. When the first settlement of our people was made in Page Co., Iowa, a minister was ordained before they left their old home. And, in other parts, ministers often accompanied the first settlers, and thus it should be. "Seek first the kingdom of God and his righteousness," is the divine injunction, and this should be observed in the whole course of life.

Correspondence.

A Journey To Logan Co., Ohio.

I left home on the 12th of Dec., 1866. At half past eleven o'clock, I took the cars at Goshen and came safely to my friends the next morning, and remained the next night with Pre. Dav. Plank. The next morning, I visited the aged deacon Samuel Plank, as his wife was sick with lung-fever.

On Sunday the 15th, I went with several of the brethren to their meeting, where I met Bro. J. K. Yoder and many brethren and sisters. After meeting, Bro. J. K. Yoder and myself visited Deac. John King. The next day we again attended meeting in the Johnson County meeting-house. After meeting, I went with Bro. Werrey and remained with him all night. The next day we visited some of the brethren and sisters, after which we again met Bro. J. King, who brought us back to Logan County.

On the 18th and 19th we attended meetings there, and, on the 20th, John B. Yoder brought me to West Liberty, where I took the cars and arrived safely at home the next day, and, thanks be to God, found my family all well. I feel very thankful for the love and kindness which the brethren and sisters manifested towards me. The Lord bless them in time and eternity.

A Journey To The West.

Fairfield Co., Ohio, Dec., 1866.

I left home on the 26th of October, and my son brought me to Carvers Station, where I took the cars and went to Logan Co., Ohio, where I arrived safely at Bro. Joseph Detweiler's at three o'clock in the afternoon. On the 27th, I visited the brethren and sisters in this neighborhood and remained with Bro. David Plank all night. On the 28th, we had meeting in the meeting-house in this neighborhood, and the people were taught from the word of God. May his blessing attend it that it be not unfruitful.

On the 29th, I visited the brethren and sisters, and, on the 30th, Bro. Daniel C. Yoder brought me to Bellefontaine. There taking the cars, I went to Noble county, Ind., where I arrived on the 1st of November, and visited a number of the brethren and sisters in the neighborhood.

On the 11th, we had meeting here, and the word of God was proclaimed to a large and attentive audience, which I rejoiced to see. The Lord be blessed for every good gift that we better.

On the 12th and 13th, I visited a number of the brethren and sisters, and, on the 14th, Bro. Jacob Morrill took me to

Elkhart Co., Ind., where I also spent several days in visiting. On the 21st we went to Michigan where we had meeting on the 25th in a school house.

On the 27th, Andrew G. Stutzman took me to Elkhart Station, and, taking the train again, I came to McLean county, Illinois. Here we had meeting on the 2nd of December, which was well attended. Leaving this place on the 4th, I arrived on the 5th, at Iowa City. Here I met a number of brethren and sisters, and, in company with Bro. Hostetter, went to Bro. Joseph Miller's, where I remained all night. I then visited a number of brethren and sisters. On the 9th, there was meeting at Bro. Swartzendruber's. On the 17th, I accompanied Bro. Joseph Miller to Iowa City again. Taking passage here on the train, I came to Dayton, Ohio, and thence to Lancaster, safely reaching home about 2 o'clock in the afternoon, and finding my family all well, for which thanks be to God.

May the Lord bestow his rich blessing on our labors, that they may not have been in vain, but may be conducive to the salvation of many souls. I can say, "Hitherto hath the Lord helped me," and I feel thankful to all the brethren and sisters for the love and kindness they have shown me, and wish them, as also all the brethren and sisters, every blessing to body and soul, in time and eternity, through Jesus Christ. Amen.—

SOLOMON S. STUTZMAN.

From Noble Co., Indiana.

Dearly beloved Brother in the Lord, I hereby inform you that I in company with several of the brethren and sisters of the Amish Mennonite Church of Haw Patch visited the brethren and sisters of the Mennonite Church in Elkhart Co., Ind., on Saturday the 15th of Dec., 1866. On Sunday the 16th, we attended meeting at the meeting house in Elkhart Co., some five miles, I think, from Elkhart, where (considering the weather and the roads), a large congregation was present. Several good discourses were delivered by Jacob Wisler and Isaac Schmucker in the German language, and by Daniel Breuneman in English. We met many kind-hearted friends, whom I call brethren and sisters in the Lord; and my prayer is, that God may add his blessing and that we may become more and more united in his love, and through his grace be bound together in the bonds of a common brotherhood.

G. Z. BOLLER.

Extracts from Letters.

A Sister writes, "I consider myself one of the weakest and poorest of all. I have not the ability to write as some have or I would write something for every No. of the Herald. I feel a deep interest in the paper. I think it is a joy in a family. I would not be without it, and the children also are so fond of it that each one wants to see it first, when it comes. I am also very fond of reading it myself; I never go to rest the first night when I get it, until I have read it all through; and I must say, that I always find it contains the truth, which is the most worthy of all things on earth. Oh! that the truth might prevail in every heart, and that we might all be strong in Christ the Lord. We are separated from each other in body, but through the blood of Christ we are made near each other in spirit. We may not be able to behold each other's faces in this world, yet love impels us to pray for one another."

*

Another Sister, who is a widow, writes, "Dear brethren and sisters, let us give heed to the word of God and not neglect the *one thing needful*, for Christ also left us an example

that we should follow his footsteps. And especially would I exhort you who, with me, are widows, and have our little flocks (our children) in our care. Let us try to bring them up in the fear and admonition of the Lord, and be faithful in all our duties, that at last we may be gathered in the mansions above, where there will be no more parting from dear companions and friends. When our dear companions are taken from our sides, is it not a loud call that should bring us to deep and earnest reflection concerning the duties devolving upon us, in regard to the bringing up of our children, and the salvation of our and their souls?"

(Yes, dear sister, there is truth in these reflections, and all will do well to give heed to these things. An important task, God has assigned to you. A double duty seems to rest upon you in the care of your children and yourself. Yet the Father of the faithless will be with you and the promise of rich blessings are yours. Therefore be faithful and despair not, for thus saith the Lord, "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me."

* * *

From a brother we have the following:

"Dear brother and fellow-laborer, after a friendly salutation in Christ, I wish you a happy New Year. And with the poor I would say, "Come let us anew, our journey pursue." How swiftly time glides away—another year gone—so much nearer our journey's end, and when I review it, how many shortcomings I find in myself! What nothingness! But the Word says, "Look to me." O what a consolation! for in him all fullness dwells, and of his fullness, we have all received, and grace for grace. Grace that blessed gift of God, which Paul says is, "Eternal life through Jesus Christ our Lord." Oh! may that rich grace dwell in my heart and prepare me for the duties of my calling, and may it dwell in your heart, dear brother, and abide with all our fellow-laborers in the Gospel. This has been, and is my prayer, that this New Year may be one in which many souls may be won to Christ, the Church grow and increase in love and numbers, until the knowledge of the Lord shall fill the land, even as the waters cover the sea, and may the Lord bless the efforts of the *Herald of Truth* so that it may have a full share in the good work."

FROM CANADA.

At the request of many of my brethren and fellow-laborers in the Gospel, I give a short account of the journey which I, in company with Bro. George B. Schmidt, both of Waterloo County, C. W., made last fall.

On the 2nd of October, commanding ourselves and our families to the protecting care of God, we set out from Preston, at eight o'clock, A. M., and, arriving at Suspension Bridge, we took our course thence by way of Harrisburg, Baltimore, Washington, Alexandria, Gordonsville, Charlottesville, and, lastly, having made a distance of more than eight hundred miles, we got off the cars at Waynesboro, Va. From here we had five miles to go to Bro. Hildebrand's, bishop of the church in Augusta County, Va. This distance we went, on foot, and on our arrival we were welcomed by the brethren and sisters with a most cordial reception, so that I often felt myself unworthy of such favor; yet the love and kindness that were shown toward us often seemed greatly to encourage us. I frequently thought what a happy time it will be when we all shall meet together where love alone reigns.

We then proceeded to Rockingham County, and attended the meetings there, which we enjoyed very much both in daytime and in the evening. Where we staid at nights, the brethren and sisters of the neighborhood usually assembled together and then we spent the time, though it may have been in wetness, after the manner and rule of the apostles, in edifying one

another, praying with and for each other, endeavoring thus to make a proper use of the little time during which we were among our brethren and sisters, as it behoves us ever to do when we come together, and especially in our journeys and visits, for the mutual edification of one another. God grant us grace to consider well how rapidly and imperfectly our precious season of grace is passing, after which we must give an account of the manner in which we have employed the talent which God has entrusted to our care.

Having spent about a week in Rockingham County, we took leave of our brethren and sisters there, in order to be present at the communion of the Lord's supper, which was appointed to be held Sunday the 14th in Augusta County. There was meeting also on Saturday in the afternoon, and on Sunday a large number of people assembled, many brethren and sisters from Rockingham County being present also. Thus we had the pleasure of celebrating with our brethren and sisters in Virginia the communion of the sufferings and death of the great and universal Redeemer of the world; this being the second time I had enjoyed the same, as I had been here twelve years previous to this time and enjoyed a similar occasion. In all the meetings, the services were conducted in both the English and the German language. Meetings were held also on Monday and Tuesday. On Wednesday the 17th after having spent nearly two weeks with the brethren and sisters, we were under the necessity of taking leave of them, which we did with much serious reflection. I repeat with emphasis that it was with much serious reflection; for there are seen in the formerly fruitful Shenandoah Valley many monuments of the severe trials which our brethren and sisters had to undergo. But, on the other hand, we see also, what is very strengthening and encouraging, that God still even in our time proves himself to be just such a God as the prophets and the apostles found and described him to be; namely, that he is faithful (he suffers no one to be tempted above that he is able), and that he has also so strengthened our brethren and sisters that they could so entirely resign themselves to the will of their God, and that he has also so protected them that not a single one of them had to suffer a violent death, although exposed to the greatest hardships. Such examples should all be an encouragement to us.

We then returned by the same rout through Baltimore to Lancaster County, Pa., where we arrived on Thursday the 18th at nine o'clock, A. M. at Bro. Hiestand's, Landisville, whose cordial welcome and kind hospitality, as may be imagined, greatly refreshed us after our dark and somewhat unpleasant night's journey, which has already been referred to in a previous number of the *Herald* in reference to what occurred then. From there Bro. Gabriel Bear with whom we were well acquainted, accompanied us to his home at Mount Joy. In the evening he brought us to Bro. Peter Nissley's, with whom I was also acquainted, where we rested during Friday the 19th, visiting also a few of the neighbors. On Saturday the 20th, there was meeting at the house of our dear aged brother and minister John Risser. We greatly enjoyed ourselves in the meetings and in visiting the brethren and sisters in Lancaster County till Wednesday afternoon the 31st. The brethren and sisters, moreover, did not forget the example (Luke 10) of the good Samaritan, and I hope we shall never be unmindful of their love toward us. May God bless and reward them, as he has promised, Matt. 10: 42.

We then taking leave of our brethren and sisters in Lancaster County and also of each other, Bro. Schmidt, accompanied by Bro. Nissley, deacon, visited the lower counties Bucks, Montgomery, and Chester; and I, accompanied by our brother and fellow-laborer Brubacker, traveled through the upper counties, York, Adams, Franklin, and Cumberland. Having now again mutually enjoyed a season in holding meetings and visiting our brethren and sisters in the above mentioned counties, we came together again, by the help of God, on Sunday the 11th of November, well and safe, in the neighborhood of our brother and preacher Shope in Dauphin Co.,

where we then had two meetings, one in the forenoon and one in the evening in both languages. This being the last and farewell meeting, it seemed almost as though we could not come to a close and the hearers could not be filled.

Then, on Monday the 12th, we again took leave of our dear brethren and sisters, and set out on our journey homewards. Wednesday noon we arrived at Bro. Lapp's, Clarene Center, N. Y., where we staid till Friday morning. But, on account of continuous rain, there was made only one appointment for meeting on Thursday evening, where but few persons were present. On Friday morning we took leave of Bro. Lapp and in the evening arrived at the house of our intimate friend and brother, Dilman Moyer, in Canada West. We here enjoyed ourselves pleasantly in visiting our brethren and sisters in our own country and in attending meetings till Monday. Then taking leave of them, we came, the same day the 19th of November, by the protecting care of God, safe and sound to our families, and, thanks be to God, found them all well.

In conclusion, dearly beloved brethren and sisters in God without exception, I find myself greatly indebted to God, and also to the beloved brethren and sisters for the love which they manifested towards us, wherever we came, much more than we were worthy to receive. I must confess, that of all the journeys which I have made, this one seemed to me to be the most blessed of all, and the meetings generally in all sections of the country the most attentive and devout, in consequence of which we, who are but weak servants and instruments in the hands of God, were, no doubt, also endowed with greater spiritual power, to proclaim the soulsaving and powerful Gospel to the honor of God and the salvation of the deeply fallen race of men. Amen, Hallelujah.

We therefore both again tender you our most cordial greeting. Remember us in your prayers. The love which you have everywhere shown toward us, shall never be forgotten by us.

DAVID SHERK.

Selected for the *Herald of Truth*.

Is Christianity a Delusion?

Surely, if Christianity be a delusion, it is a blessed delusion indeed; and he who attempts to destroy it, is an enemy to mankind. It is a delusion which teaches us to do justly, love mercy, and walk humbly before God; a delusion which teaches us to love our Maker supremely, and our neighbor as ourselves; which bids us love, forgive, and pray for our enemies, render good for evil, and promote the glory of God, and the happiness of our fellow creatures; which, wherever it is received, produces a humble, meek, charitable and peaceful temper, and which, did it universally prevail, would banish wars, vice, and misery from the world. It is a delusion which not only supports and comforts its believers in their wearisome progress through this vale of tears, but attends them in death, *where all other consolations fail*, and enables them to triumph over sorrows, sickness, and the grave. If delusion can do this, in delusion let me live and die; for what could the most blessed reality do more? If we should err in supposing the Christian religion to be true, we can be no great losers by the mistake. But how dreadful must it be to err in supposing it false! —

PASCAL.

"This finished, the conflict is past,
The heaven-born spirit is fled—
Her wish is accomplished at last,
And now she's entombed with the dead.
The months of affliction are over,
The days and the nights of distress;
We see her in anguish no more,
She's gained her happy release."

Children's Column.

The Child's Prayer.

Father, hear me from above,
Guard me with thine arms of love;
Keep me safe from every sin—
Pure without, and pure within.
Let, O let no evil word
From my lips be ever heard;
Let, O let my heart be fraught
With no vain or idle thought;
Keep my soul from folly free,
Let me fully trust in thee.

Help me to be kind and true,
Gentle, pure, and faithful too;
Guard me from the tempter's power,
Save me in each dangerous hour;
Keep me in the path of truth,
Let me serve thee well in youth;
And when life's short dream is o'er,
Lead me to the heavenly shore
Where all hearts from sin are free,
Happy through eternity.—*Child's Paper.*

Instructions to the Young, in the Principles and Practices of the Christian Religion.

IN QUESTIONS AND ANSWERS.

V. GOD.

1. What do you confess to believe in the first article of the Apostolic Confession of Faith?

A. I believe in God the Father, Almighty Creator of heaven and earth.

2. What is God?

A. God is a Spirit, infinite, eternal, unchangeable, almighty, omnipresent, invisible, self-existent, incomprehensible, and indescribable.

3. How has he further revealed Himself to us?

A. As a God of life, light, love, truth, holiness, righteousness, goodness, mercy, longsuffering and patience.

4. Whence do men derive a knowledge of the existence of God?

A. From the works of nature, from the convictions of their consciences, from the history of the world, and from the Bible. Ps. 19: 1, 3. Rom. 1: 19, 28; 2: 14, 15. Jn. 1: 18. Heb. 1: 1, 2. 2 Pet. 1: 19, 20.

Can any reasonable person deny the existence of God?

A. No. The fool only has said in his heart, "There is no God." Ps. 14: 1.

6. Are there more Gods than one?

A. There is but one, the only living and true God. Deut. 6: 4. Is. 44: 6. Acts 14: 15.

7. How many persons are there in the Godhead?

A. There are three persons in the Godhead—the Father the Son and the Holy Ghost—and these three are one, the only true and living God. Matt. 18: 19. 2 Cor. 13: 13. 1 Jn. 5: 7. Num. 6: 23—27.

8. Why do we believe in three persons in the Godhead, or the holy Trinity?

A. Because God has revealed himself to us as such in his sacred Word. Is. 6: 3. Matt. 28: 19.

9. How has God revealed Himself?

A. He has revealed himself as Father in the creation, as Son in the redemption and as Holy Spirit in the sanctification of the world.

VI. THE CREATION, PRESERVATION OF THE WORLD AND THE PROVIDENCE OF GOD.

1. Who created the world?

A. God the Almighty Father and Creator of all things. Gen. 1: 1. Heb. 1: 10, 3: 4, 11: 3.

2. What do we understand by the world which God created?

A. The heavens and the earth, and all things that are therein, both visible and invisible, men and angels. Ex. 20: 11.

3. Through whom did God create the world?

A. Through His Son the eternal Word. Ps. 33: 6. Jn. 1: 3. Col. 1: 16, 17. Heb. 1: 2.

4. When did God create the world?

A. In the beginning of time. Gen. 1: 1.

5. Of what did God create the world and all things?

A. Of nothing. Heb. 11: 3. Rev. 4: 11.

6. How were all these things created?

A. And God saw everything that He had made, and behold, it was very good. Gen. 1: 31.

7. For what purpose did God create the world and all things?

A. For His honor and glory—Ps. 19: 2. Rom. 11: 36.

8. Does God still preserve and govern the world?

A. God still preserves and governs the world and gives life and health, clothing, shelter and food to all his creatures. Ps. 23: 1. 145: 15, 16. Acts 17: 25—28. Jn 5: 17. Heb. 1: 3.

9. Does God also provide for all, even for the least of his creatures?

A. Yes. He provides for the birds of the air and for the lilies of the field, and much more for his children, who are created in his own image. Matt. 6: 26—32. 10: 29, 30.

10. How does He govern all things?

A. In infinite wisdom, mercy, and goodness, through the "word of his power." He sustains all things to the glory of his name, and the good of his creatures. Ps. 37: 5. Rom. 8: 28, 38, 39. Gen. 50: 20. Ps. 76: 11. Ps. 104: 24.

11. Is there nothing left to chance?

A. No. Everything is directed by his fatherly care, seed-time and harvest, cold and heat, summer and winter, day and night, life and death and all things. Matt. 10: 23, 30. Luke 12: 7, 21, 18. Gen. 8: 22.

12. What lesson does the creation of the world teach us?

A. That in all the works of God we should learn to acknowledge and praise the great Creator.

13. What should we learn from the preservation and providence of God?

A. We should learn to be thankful when it is well with us, patient in tribulation and misfortune, and at all times to put our trust in God, who maketh all things work together for good to them that love him. Rom. 8: 28.

VII. ANGELS, GOOD AND EVIL.

1. What are the Angels?

A. They are the highest order of created beings, whom God uses as his ministers, to make known his will and execute the orders of his providence. Rev. 22: 8. Luke 2: 9—12.

2. In what condition were they created?

A. They were created eminently wise, holy, pure and happy.

3. Did they all remain so?

A. No. Some of them, through pride and disobedience, sinned against God and were cast down to hell and delivered

into chains of darkness, to be reserved unto judgment. 2 Pet. 2: 4. Jude 6.

4. What does the Scripture teach us concerning those angels which remained obedient to God, and retained their first estate?

A. They dwell in heaven, praise God, rejoice in doing his will, and are ministering spirits sent forth to minister for them who shall be heirs of salvation. Luke 2: 13, 14. Heb. 1: 14. Ps. 91: 11. Matt. 18: 10, 24: 31. Luke 16: 22.

5. What is said of the number of the angels?

A. Their number is very great. Dan. 7: 10. Ps. 18: 17. 1 Kings 22: 19. Matt. 26: 53. Heb. 12: 22. Rev. 5: 11.

6. What are the fallen or apostate angels usually called in Scripture?

7. Devils. James 2: 19. Rev. 18: 2.

8. What are we taught concerning them?

A. They resist the will of God, seek to lead men into sin, ruin them, body and soul, and bring them down to their own lost and miserable condition. Matt. 4: 5. 2 Tim. 2: 26. Job 1: 9. Gen. 3: 13. 1 Chr. 21: 1; Matt. 13: 19. Gen. 3: 4.

8. What is said of the chief of the devils?

A. He is called Satan, the Tempter, the Devil, and various other names. He was a murderer and a liar from the beginning and goeth about as a roaring lion, seeking whom he may devour. Job 1: 12. Matt. 4: 3. Jn. 8: 44. 1 Pet. 5: 8.

9. What is said of the number of the fallen angels?

A. Their name is legion. Mark 5: 9.

10. How are we to treat the devil and his wicked angels?

A. We are commanded to resist the Devil, and not to give place to him; to put on the whole armor of God that we may be able to withstand his wily practices. Ep. 4: 27. 6: 11, 12, 16. Jas. 4: 7. 1 Pet. 5: 8, 9.

VIII. MAN IN A STATE OF INNOCENCY.

1. What does the Bible teach us concerning the creation of man?

A. It teaches us that after God had made the earth and all things that are therein, he "formed man of the dust of the ground; and breathed into his nostril the breath of life; and man became a living soul." Gen. 2: 7.

2. How did God create man?

A. God created man, male and female, after his own image, in knowledge, righteousness and holiness unto eternal life, with dominion over the creatures. Gen. 1: 26, 27.

3. Who was the first man?

A. Adam. Gen. 2: 19.

4. Who was the first woman?

A. Eve. Gen. 3: 20.

5. Where was Adam first placed?

A. In the garden of Eden. Gen. 2: 15.

6. What command was given there?

A. That he should not eat of the tree of the knowledge of good and evil. Gen. 2: 17, and 3: 3.

7. What punishment did God threaten in case of disobedience?

A. That he should surely die. Gen. 2: 17.

8. What was the condition of our first parents while in the garden of Eden?

A. They were very happy. They lived in purity and innocence in the beautiful garden which God himself had planted, enjoying the blessings of love, peace and an intimate communion with God their Creator. Gen. 3: 8, 9, and 2: 8.

If you love others they will love you. If you speak kindly to them, they will speak kindly to you. Love is repaid with love, and hatred with hatred. Would you hear a sweet and pleasing echo, speak sweetly and pleasantly yourself.

It is not the law of God, but the violation of it, that causes misery.

I'LL NOT REPINE.

"Amid the various scenes of life
Each stroke some kind design fulfills;
And shall I murmur at my cross,
When sovereign love directs the rod?"

Resignation is an exalted Christian virtue. It is a plant that grows not up from nature's soil. It is a grace that must be cultivated like the rose tree, that it may flourish and shed forth its sweet fragrance amid the passing scenes of life. To possess resignation, calm and settled, under all circumstances, is a high attainment. Yet it is attainable; and blessed are they who live under its benign influences. It will shed a holy balm o'er the moral waste of life, and cheer us amid the darkest hours of our pilgrimage.

Life has its cares and its afflictions, its crosses and conflicts, its disappointments and its sacrifices. But in every scene of earth, resignation, like the strong, and faithful anchor that holds the ship in safety till the storm is past, secures its possessor peace and quietness, till the darkness and danger of the tempest are over, and the sunshine of tranquillity and joy again beam upon us. Nothing is ever lost to the just by the exercise of this virtue; but it will secure to the anxious, the impotent, and heavy-laden, much joy, blessedness, and consolation. It will render our afflictions blessings, our crosses pleasures, our disappointments, unexpected good, and our sacrifices either for our own or the well being of others, acceptable oblations to God.—Then—

"Though Ilcaven afflict, I'll not repine;
Each heartfeul comfort still is mine—
Comforts that shall o'er death prevail,
And journey with me through the vale."

"Who Mind Earthly Things."

Let such consider that the time will arrive when this world can be thought of as nothing but as it has furnished a stage for the manifestation of the Son of God; when His birth, His death, His resurrection from the dead, His ascension to glory, and his second appearance, events inseparably connected, will concentrate within themselves all the interest of history; when war and peace, and the pestilence and famine, and plenty and want, and life and death, will have spent their force, and leaving nothing but the result of Christ's manifestation upon earth; when every other distinction which has marked the individuals of generation of our race shall have swept away, all shall be alike distinguished in the annals of the universe by the new and awful character of being associated in the same nature with the Son of God. In the effects of this gracious interposition you are interested; of its fruits you are invited to partake.

You may now reject the offer, you may now refuse this great salvation, but the period of neglect will soon be over. You may now think lightly of the Savior, but these thoughts will soon be ended. The moment you enter eternity you will see things as they are; the greatness of Christ will present itself to your eye, the vastness of His redemption, the importance of his mediatorial work; the infinite felicity of being saved, the unspeakable misery of being lost; the thoughts of these dwell with you forever. Those who now neglect the Gospel will never cease to curse the infatuation of putting away from them the proffered mercy, and judging themselves unworthy of everlasting life. What think you of Christ? The time is coming when you must think very seriously of Him. Will you not now embrace His terms, which alone give you peace and joy? Then when eternity is disclosed to your view, you will realize and rejoice in that grace of God which has made you wise unto salvation.—Robert Hall.

PENTECOST.

This feast received its name from occurring on the fifteenth day, or seven entire weeks, from the second day of the Passover. From this cycle of weeks, a week of weeks, the festival was called *the feast of weeks*. Ex. 34: 22; Lev. 23: 15, 16; Deut. 16: 10. It was a festival of thanksgiving for the harvest, and occurred on the last of May and the first of June, at which time, in that country the harvest is completed. Two loaves, accordingly, made of new meal and a tenth part of an ephah of grain, were offered as the first fruits of the new harvest, Lev. 23: 17; Num. 28: 26; together with many holocausts, and a burnt-offering for sin. In process of time it was also made to commemorate the giving of the law on Sinai, for which there is no authority in the Old Testament. The feast was a joyful occasion, when many Jews and strangers from foreign countries came up to Jerusalem.

On the day of Pentecost, fifty days after the resurrection of our Lord, and ten after his ascension; while the disciples and Christians were all assembled, probably in the temple, the effusion of the Holy Spirit was suddenly sent forth upon them in a most miraculous manner, like "a rushing mighty wind, and filled the house where they were sitting." One of the effects of this descent of the Holy Spirit was that the disciples were suddenly endowed with the ability to speak in foreign and unknown tongues, one in one language and another in another, according as each had occasion in addressing the multitude who pressed around them, and yet they are careless. They heed not the calls of mercy, nor the thunders of judgment.

The enumeration of foreigners in whose language the disciples spoke begins in the farthest east, and proceeds west and south. Acts 2: 9-11. The Parthians at this period of history, represented the country east and south of the Caspian sea.

The Medes were chiefly south of that sea and east of the Tigris. The country of the Elamites, the ancient Susiana, north of the Persian Gulf; and east of the Euphrates and the Tigris; but Winer supposes that at this time settlements of Elamites had been made north of Media, around the southwest part of the Caspian Sea, where the captive Jews, who returned to their country, had learned the language of the Elamites.

The dwellers in Mesopotamia and Judea are mentioned, not so much as speaking strange languages; as to intimate in how many different languages the Apostles spoke.

Cappadocia and Pontus were north-eastern provinces of Asia Minor, lying south of the eastern extremity of the Black Sea.

The enumeration now passes to the south-western portion of Asia Minor, which at this time bore the name of Asia, and finally gave its name to the whole continent, of which it was then only a remote and inconsiderable portion. Phrygia and Pamphylia represent the central provinces of Asia Minor, between Pontus and Cappadocia on the east and Asia on the west.

Cyrene was a populous city, some 500 miles west of Alexandria, in the modern county of Barca. It was much frequented by the Jews. So numerous, indeed, were the Cyrenian Jews at Jerusalem, that they had there a synagogue of their own. Acts 6: 9. Simon who was compelled to bear the Savior's cross was himself from this remote city, as was also Lucius, the prophet and teacher at Antioch. Act 13: 1.

To this enumeration of foreign tongues we have to add those of the Romans, Cretes, and Arabians. Many of those who were addressed in these languages were Jews from these countries, present on the occasion of their national festivals. The Jews generally adopted the language of the countries where they resided. The *proselytes* were originally heathens who had embraced Judaism.

By reason of the persecution connected with the martyrdom of Stephen, Philip goes to Samaria, where he establishes the first Christian church out of Jerusalem; then he is in the

south of Judea, where he baptizes the eunuch from Abyssinia; then he is found at Azotus, Ashdod; from thence he passes up the coast, through Joppa, to Caesarea, formerly known as Strato's Tower, the residence, perhaps the native place of Philip. Acts 8.

"The Harvest is Past."

How solemn are these words. How startling should they be to the thousands who are pressing on through life careless and unconcerned. The harvest is past! Yes, it is past. What has been gathered is safe. What has not been gathered is lost—lost, it may be, forever. The summer is ended—ended forever. It can never return. Its weeks and days are with the past. The record is made; the page is closed; and what is the result? Are we saved, or are we lost? One or the other is our condition. There is no neutral ground upon which we can stand. These months past have been full of spiritual blessings and privileges. God has been forbearing and long-suffering; the Savior has been pleading and waiting; the Holy Spirit has been striving; and yet how many have neglected all these things! They have passed through the summer; life and health have been continued; and yet they are not saved. Neither the mercies nor the judgments of God have had any apparent effect. Thousands upon thousands have fallen all around them, and yet they are careless. They heed not the calls of mercy, nor the thunders of judgment.

But it will not always be so. To many the last summer has come and gone. The falling leaves, the fading flowers, are the last they will ever see. Before another summer shall begin they will have passed to that shore "where days and years are known no more." How solemnly are they admonished to put their houses in order, and prepare for their departure. If they are still unsaved, they have not a day to lose—no, not an hour. The summer of privilege and hope is past. The autumn has come, and at any moment they may be summoned to their great account.

The Way to avoid Calumny.

"If any one speaks ill of thee," said Epictetus, "consider whether he hath truth on his side, and if so, reform thyself, that his censures may not affect thee." When Anaximander was told that the very boys laughed at his singing, "Ah," said he, "then I must learn to sing better." Plato being told that he had many enemies who spoke ill of him, said: "It is no matter; I shall live so that none will believe them." Hearing at another time, that an intimate friend of his had spoken detractingly of him, he said: "I am sure he would not do it if he had not some reason for it." This is the surest as well as the noblest way of drawing the sting out of a reproach, and the true method of preparing a man for that great and only relief against the pains of calumny—a good conscience.

FINDING FAULT WITH MINISTERS.—This is especially injurious to children, when it comes from their parents. They will naturally feel more confidence in their parents than in their minister; and if they get the impression that he is wrong upon one point, they will conclude he is wrong in everything. This prejudice existing in their minds, may wholly destroy the effect of preaching. Again, when the sinner's conscience is smarting under the truth, if members of churches represent in their conversation that the preacher has been too hasty or too harsh, they hereby ease his conscience, and sustain him in his rebellion against God. Such professors of religion often act the part of traitors in the camp of the living God, by strengthening the hands of his enemies in opposing the extension of His kingdom.

OVERCOME.

By Mrs. C. M. CADY.

"He that hath an ear let him hear what the Spirit saith unto the Church lies. To him that overcometh, will I give to eat of the tree of life which is in the midst of the paradise of God." It is our blessed privilege to overcome through the blood of the Lamb. To overcome comprehends the doing of everything that is holy and good, and excludes all unrighteousness, from the greatest sin, down to the last act of disobedience to the will of our Heavenly Father. My soul is burdened. I know that God knows my heart, and whatever I do or say, I want it all done for the glory of my Father which is in Heaven.

To prevail with God we must be willing to come out from the world and be separate. The Spirit, which is sent to lead us, says; "Come out from among them, not merely in part, but by renouncing the old man with all his deeds, and putting on the new man, Christ Jesus; willing to be singular, not for the purpose of being singular, but for Christ's sake. This will bring reproach, but praise God for it.

In order to overcome we will dress plainly, just as the Bible demands, and lay aside everything that is not in accordance with God. Those who have the most power, with God are the plainest. When the church was clothed with power, and was a terror to evil doers, her women left the fashions and maxims of the world, and took the cross. If hoops had been as fashionable then as now, they would have renounced them.

We cannot lay up treasures on earth and overcome. Our pocket books must be given up, even if they are filled with hundred dollar notes. If ye love the world, the love of the Father is not in you. Let the memoirs gain the victory over the world, and the churches at quarterly meetings on Saturdays will be filled; and the wants of our ministers will be supplied.

Dearly beloved, I beseech you as strangers and pilgrims, abstain from the fleshly lusts which war against the soul. 1st Peter ii: 11. In order to overcome, we must cleanse ourselves from all filthiness of the flesh; for God hath called us unto holiness. If God is for us, who can be against us? We can not keep the favor of God, and seek honor one of another. When the Lord in his mercy convicts us for the blessing of holiness, and we go through the crucible, we come out filled with the Holy Ghost, with love to God and our fellowman. When this work was wrought in me, I felt as though I could lay down my life for the real saints of God. Then Jesus would have us tell what power there is in his blood; and if we shrink, the Spirit of our Father is grieved, and we fail to overcome. O, what power there is in true holiness!

The blessed Jesus said unto Peter: "But whom say ye that I am?" Simon Peter answered and said: "Thou art the Christ, the Son of the living God." Flesh and blood had not revealed this unto Peter, but our Father which is in heaven. Then Jesus told him, "Upon this Rock I will build my church, and the gates of hell shall not prevail against it." Such a church, built on God, is destined to overcome, in spite of earth or hell. May God help us to have the kingdom of heaven within us: then we shall overcome, and have right to the Tree of Life, which is in the midst of the Paradise of God.—

Earnest Christian.

WALKING WITH GOD.—The Christian life is frequently compared in the Scriptures, to the act of walking, and walking implies progression. "Enoch walked with God," which beautiful figure St. Paul thus explains: "Before his translation he had this testimony, that he pleased God."—Now, "Without faith it is impossible to please Him;" so that walking with God, is living by faith; "being fruitful in every good work, and increasing in the knowledge of God." The natural motion of the body, therefore, fitly describes the spiritual action of the soul, in its journey towards the celestial Canaan.

So long as you see one star in the sky, the sun is not risen; so long as one leak admits the water, the ship is not safe; so long as one sin reigns in a man's heart and is practiced in his life, Jesus is neither his Savior nor his King.

Married.

On the 17th of January, 1867, at the house of the bride, by Bish. John Thut, ALEXANDER HIRSCHBRUNNER, of Elkhart Co., Ind., to CATHARINE HARTMAN, of Allen Co., Ohio.

On the 4th of November, 1866, in Walnut Creek Meeting-house, Holmes Co., Ohio by Pre. Moses Miller, CHRISTIAN LANTZ, of Miami Co., Ind., to ANNA SCHRACK, of Holmes Co., Ohio.

On the 2nd of December, 1866, at the same place, by the same, DANIEL HOCHSTETLER to SARAH HERSHBERGER, both of Holmes Co., Ohio.

On the 30th of Dec., 1866, at the same place by the same, NOAH MISHLER to ELIZABETH MAST, both of Holmes Co., Ohio.

Died.

On Sunday the 14th of October, 1866, in Elkhart Co., Ind., of typhoid fever, Bro. SAMUEL KILMER, aged 45 years, 4 months, and 16 days. He was buried on the 16th at Shamb's Meeting-house, where a funeral sermon was preached by Bro. J. M. Breneman. Bro. Kilmer died, as we trust, in the assurance of a happy resurrection. On his death-bed, he deeply regretted, that his life had been so imperfect, and that he had come so far short of living in accordance with the Christian profession. He however expressed the hope that through Christ he had found acceptance with God, and could say with Job of old, "I know that my Redeemer liveth."

On the 18th of January, 1867, in Wayne Co., Ohio, NANCY PLANK, aged 61 years, 9 months, and 6 days. She lived in wedlock 35 years, was a widow 9 years, and the mother of 9 children. She was buried on the 20th, upon which occasion a funeral discourse was preached in the German language by the writer from Rev. 14: 13, and in English by John Shoemaker from Rev. 20: 6. C. K. YODER.

On the 5th of January, 1867, in Waterloo township, Waterloo County, C. W., of consumption, SARAH KINSEY, aged 21 years, 4 months, and 13 days. She was unmarried. She was buried on the 7th at Martin's, where the brethren A. W. Martin and Daniel Weideman preached impressive discourses from Ep. 5, and Ps. 103: 15-19. ELIAS SNYDER.

HERALD OF TRUTH.

In Plumstead Township, MARY, daughter of Reuben MEYERS, aged 4 months and 17 days. The last two were buried at the same time, at Deep Run M. H., on the 25th of Dec., 1866, where funeral discourses were delivered by J. Moyer and the writer, from Jn. 16: 22 and Lu. 2: 14, in the presence of the mourners of both funerals. The large house was full.

Those little saints to heaven did go,
As God's word does plainly show,
To keep their Christmas there above
In perfect bliss and filial love.

SAMUEL GOTTHALE.

On the 5th of October, 1866, in Union township, Adams Co., Pa., of a brief sickness, JOHN HOSTETTER, aged 75 years, 8 months, and 10 days. He was a bishop, and was zealously engaged in visiting the churches, preaching the word, and faithful in the discharge of all his duties. Funeral sermon was preached by Bro. John Landes in German, and Bro. Andrews in the English language. Both these brethren were from Lancaster County.

S. B.

MARY, wife of Abraham SHADINGER, aged 51 years, 11 months, and 21 days, was buried at Deep Run Meeting-house, in Bucks Co., Pa., on Sunday the 23rd of Dec. 1866. A large concourse of friends and relatives, followed her to the last resting place. Funeral sermon by the writer at the house, from Matt. 5: 13, in the English language, and by Bro. Isaac Moyer at the M. H. in German from the same words.

On the — of Dec., 1866, near Plumsteadville, Bucks Co., Pa., of diphtheria, ELVESTA CATHARINE, daughter of Henry MEYERS, aged 8 years and 8 days.

On the 6th of Dec. 1866, near Blair, C. W., NANCY, youngest child of Samuel Y. SHANTZ, aged one year and four months.

Money Received.

J. J. Ramseyer \$6.50; Pre. Benj. Eicher \$13.50; Jonathan Schmucker \$3.00; Jacob Brennenman \$1.50; John S. Correll \$15.00; Peter Schrock \$5.00; John Huber \$1; Abm. S. Herr \$1; Jacob Latshaw \$3; Jacob M. Hershey \$1.50; Abm. I. Reed \$1.50; Joseph Keller \$1; David Gross \$1.50; Christian Keller \$1.50; Elias Schneider \$2.50; Samuel M. Burkholder \$3; Benjamin Helmuth 10cts.; S. P. Moyer & Bro. \$2; Philip Stauffer \$3.50; Henry K. Wismer \$1; Christian Lintner \$6; Geo. Hildebrand \$4.50; Christian Christopher \$1.50; Elias H. Eberly \$1; Isaac S. Miller \$1; Abm. Miller \$1; John Herr (Miller) \$1; H. B. Brennenman \$8.50; Joseph Hershey \$1.50; Joseph Buer \$2.50; J. Musser \$1; C. M. Troyer \$1; Philip Moseman \$1; Gideon Weber \$1.50; Amos Herr \$4; Henry Lantz 75cts.; David Sherk \$3; Abm. K. Cassel \$1.50; Jos. W. Detweiler \$2.50; Mary A. Kratz \$1; Jonathan Kolt \$18.40; Samuel Guengerich \$2.50; Elizabeth Hostetler \$1.50; Jacob Bowman \$2.50; John Lapp \$6.50; Samuel Hartzler \$1.50; Benj. Eby \$2.50; Geo. Shaum \$1.50; John Yoder \$1.50; J. B. McConnell \$1.50; J. M. Graybill \$1; Jacob Lapp \$2; Daniel F. Driver \$3; John Zehr \$17.75; John S. Frank \$1; Jacob Herr 2.50; Peter Bixler \$2; S. M. Mylin \$1.50; David Mast \$1.50; J. D. Zook \$1.50; Joseph Gotwalt \$1.50; Henry B. Cassel \$1.50; Jacob Fritz \$1; Jacob B. Andrews \$1; Jacob H. Funk 12cts.; Amos K. Bean \$2; John F. Riegel \$1; Jacob Kehl \$2; Eli F. Detweiler \$1; Martin Herr \$1.25; Benj. Huber \$1; Benj. Schlotterer \$1.50; Moses Living \$1.50; John Yoder \$1.50; Peter Goldsmith \$1; Peter Walker \$1; Valentine Naefziger \$2; Daniel Wimer \$2; John Steinman \$1; Jacob Y. Shantz; Pewlett Strickler \$2.10; John Lapp \$2; Jacob M. Oberholzer \$1.50; J. D. Albrecht \$1; Peter Tschants \$2; Elias Riehl \$1; A. Hershey & H. K. Deuelinger \$6.90; David M. Hostetler \$1; Jacob Kindy 20cts; Abram C. Clements \$1.60; Martin D. Rosenberger \$1; Joseph Reif \$1.60.

Henry Christopher \$1.50; Christian Wismer \$1; Isaac H. Moyer \$3; Christian Stauffer, Jr. \$1; Joseph Hochstetter \$1; Joseph J. Barntrager \$1; Daniel Latshaw, Sr. \$2.50; Abm. Overholt \$1.50; C. Brennenman \$3; Noah Brunk \$2; John Ringenberg \$10.50; Mary A. Swope \$1.50; Sallie Boorse \$1; Henry W. Beal \$1; A. P. Moser \$7; Martin Kagey \$1.60; David Hochstetter \$3; Samuel Y. Shantz \$32.70; Samuel Hallman \$1.35; Elizabeth Smith \$1; Jos. Yoder \$1; Joseph Yoder \$1; Moses Olimanhaga \$1.50; G. R. Landis \$5.50; Christian Stuckey \$1; Nancy Yoder \$1.50; John Schweizer \$1; Joseph Hershey \$2.50; Peter Eshelman \$3.50; Newell Comeier \$1; Jacob H. Wesler \$2; Samuel Neuhauser \$2.50; Elias Snyder \$1; John Koch \$2.70; David Sherk \$2; Mary N. Seeger \$1; Christian Augspurger \$1; G. W. Smith \$1; Samuel Hoover \$1.30; Samuel K. Cassel \$1; Annie Kratz \$2.50; Isaac Kilmee \$1.50; E. M. Shallenberger \$3; Jacob Gehman \$1.50; Benjamin Lehman \$1; Amos Hershey \$1; A. M. Brubaker \$1.50; Leah B. Ruth \$1; Peter E. Stuckey \$1; Jacob Christopher \$1.50; Abm. Culp \$1; John Kartz 50cts; Samuel Reeser \$2.60; John Zehr 60cts; S. P. Martin \$1.50; Jacob Brennenman, Sr. \$1; J. D. Zook; Jacob Y. Shantz \$6.50; Jeremiah McMiller \$1; Pre. J. M. Greider \$1; John High \$1; John Hunicker \$1.00.

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"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 4.—No. 3.

For the "Herald of Truth."

Contrast between the Righteous and the Wicked.

"Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth not him." Mal 3: 18.

Of the great and countless multitude of men which have existed, still exist, and are yet to exist, there are but two classes; namely, the righteous and the wicked. These classes are very clearly defined by the various other terms by which they are contrasted and described. For example, the righteous are described as godly; the wicked, as ungodly; and in like manner are respectively applied the terms holy and unholy, good and bad, converted and unconverted, children of God and children of the devil, children of light and children of this world, children of the kingdom and children of wickedness, believing and unbelieving, spiritual and carnal, wise and foolish, light and darkness, living and dead, penitent and impudent, friends and enemies, pure and impure, obedient and disobedient, humble and proud, merciful and unmerciful, kind and cruel, sheep and goats, wheat and tares, saints and sinners, faithful and unfaithful, sincere and deceitful, and many others which thus stand in contrast with each other. Behold, then, how great is the difference between the righteous and the wicked. There is doubtless, however, also a difference between righteous persons, some being farther advanced in righteousness and piety than others, some stronger in faith than others, &c., inasmuch as some may yet be but "little children" in Christ, others may be "young men," and others again, "fathers." In like manner there may also be a discernible difference between wicked persons, some being much more wicked than others. Nevertheless, all men are included in these two classes: "the righteous and the wicked." Whoever or wherever you may be, dear reader, you belong to the one or the other of these classes: you are either of the righteous or of the wicked.

Those are called the wicked, who, by sin and transgression, have departed and separated themselves from God, are ungodly and carnally-minded, and enquire not after God. They are dead in trespasses and sins in which they are walking according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, who have their conversation in the lusts of their flesh, fulfilling the desires of the flesh and of the mind; and are by nature the children of wrath.—Eph. 2: 1—3. They are without Christ, being strangers from the covenants of promise, having no hope, and without God in the world (Eph. 2: 12), walking in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to walk all uncleanness with greediness.—Eph. 4: 17—19. They walk "according to the flesh," and are carnally minded, which is death and enmity against God. They do the works of the flesh, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like. They that do such things shall not inherit the kingdom of God.—Gal. 5: 19—21. In Rom. 1: 29—32, the apostle very plainly describes the character of the wicked as "being filled with all unrighteousness, fornication, wickedness, covetousness, malice; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful; who,

And they [the righteous] shall be mine, saith the Lord of hosts, in that day [the judgment day] when I make up my jewels; and I will spare them, as a man sparing his own son that serveth him. Then shall ye [wicked] return, and discern between the righteous and the wicked, between him that serveth God and him that serveth not him." Mal 3: 18.

Although the wicked assert that it is vain to serve God, because they that are proud and work wickedness seem to prosper and to increase; although they may tempt God, as though there were no difference between the righteous and the wicked, or as though the scorners and the ungodly had the better lot, and were the most praiseworthy; yet in our text the Lord has given them clearly to understand that there is a day coming in which they shall discern a great and manifest difference between these two classes; but when it will be for ever too late to repent of their folly.

In order, therefore, to rouse ourselves up to a greater earnestness, in the important work of our fleeting lives, let us consider the difference "between the righteous and the wicked," first, in this life; secondly, at the judgment day; and, thirdly, in the eternal world.

First, we will take into consideration the difference between "the righteous and the wicked" in this life, considering, in the first place, each class separately in order to discern more clearly the disparity between them.

Those are called the wicked, who, by sin and transgression, have departed and separated themselves from God, are ungodly and carnally-minded, and enquire not after God. They are dead in trespasses and sins in which they are walking according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, who have their conversation in the lusts of their flesh, fulfilling the desires of the flesh and of the mind; and are by nature the children of wrath.—Eph. 2: 1—3. They are without Christ, being strangers from the covenants of promise, having no hope, and without God in the world (Eph. 2: 12), walking in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to walk all uncleanness with greediness.—Eph. 4: 17—19. They walk "according to the flesh," and are carnally minded, which is death and enmity against God. They do the works of the flesh, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like.

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knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." Again in Rom. 3: 10-18, he says, "As it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes." "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked."—Is. 57: 20. The wicked are often exceedingly malignant, full of bitterness, hatred, envy, and strife, which the apostle James calls "earthly, sensual, devilish." They often manifest an exceedingly unmerciful, haughty and overbearing disposition towards their fellowmen, without the least compassion. They often treat with cruelty the irrational animals. In short, they serve Satan, and not God; living and walking after their corrupt and carnal nature on the broad road that leads to destruction. "The wicked, through the pride of his countenance, will not seek after God; God is not in all his thoughts."—Ps. 10: 4. "The transgression of the wicked saith within my heart, that there is no fear of God before his eyes."—Ps. 36: 1. "Blessed is the man that walketh not in the counsel of the ungodly."—Ps. 1: 1. "The counsel of the wicked is far from me."—Job. 22: 18.

The above is a partial description of the character of the wicked. They can not have the least consolation or hope of becoming partakers of eternal life, as long as they continue in their wicked course of life; for the unrighteous cannot inherit the kingdom of God. They must first be made righteous.

But some may ask, "How can such a wicked man, as those that are above described, be made righteous?" I answer, It is only through the inexpressible grace and mercy of God. Hear his own words: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"—Ez. 33: 11. And again in Ezek. 18: 23, "If I have any pleasure at all that the wicked should die," saith the Lord God; and not that he should return from his ways, and live?" Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die." Ver. 27, 28. In Is. 55: 7, it is said, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." And Paul says (1 Tim. 2: 4), "God will have all men to be saved." And Paul says (1 Tim. 2: 4), "God will have all men to be saved." "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." He sent him to bless us in turning away every one of us from his iniquities.—Acts 3: 26. Peter says, "Repent ye therefore, and be converted, that your sins may be blotted out."—Acts 3: 19.

Now, before the wicked can be made righteous or be justified from their sins, certain conditions are imposed on them, to which they must submit, as is clearly to be seen from the foregoing; namely, faith, repentance, and conversion. "Jesus came not to call the righteous, but sinners to repentance." "Repent and believe the gospel," was his first teaching. John his forerunner demanded of the people that they should "bring forth fruits meet for repentance." Jesus' last instruction was also, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that remission of sins should be preached in

his name among all nations." Repentance was the theme of the apostles' preaching whithersoever they went. It was the preaching of Peter on the day of Pentecost. Paul at Athens said, "The times of this ignorance God winked at; but now commandeth all men every where to repent." He testified (Acts 20: 21) "both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." In the 26th chapter of Acts, it is said he was sent to the people and to the Gentiles, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God." He "showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance." Peter likewise says, "God is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."—2 Pet. 3: 9.

From the foregoing, as also from many other passages, we may clearly see that true faith, repentance, and conversion go together and are so intimately connected, that they can never be separated. Repentance is a true contrition and sorrow for our sins which we have committed against God. True and sincere repentance is connected with a genuine conversion from darkness to light, and from Satan to God, to renounce sin and to follow after that which is good. The men of Nineveh "repented at the preaching of Jonas." "And God saw their works that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not." A truly penitent man humbles himself before God: he is of a contrite, broken, and humble heart and mind: he seeks God with his whole heart, with tears, prayers, supplications, and entreaty for pardon of his sins. Where such earnestness does not appear, there is no true penitence of heart, such as "the woman which was a sinner," and "the prodigal son" experienced. And where a true and heartfelt repentance and conversion have not yet taken place, that genuine faith which worketh by love can not yet exist; and without faith it is impossible to please God. Paul has joined repentance toward God and faith toward our Lord Jesus Christ, together, which is truly right and harmonizes beautifully.

He who has become truly penitent before God, humbling himself before him as a lost sinner, who like the prodigal son is perishing with hunger, or calls out, "What must I do to be saved?" shall obtain the comforting assurance, "Believe on the Lord Jesus Christ, and thou shalt be saved." He is called Jesus: "he shall save his people from their sins." He is "the Lamb of God, which taketh away the sin of the world." "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." "He is the propitiation for our sins." "He came to seek and to save that which was lost." "He is the way, and the truth, and the life: no man cometh unto the Father, but by him." Therefore, "believer on the Lord Jesus Christ, and thou shalt be saved;" for "of God he is made unto us wisdom, and righteousness, and sanctification, and redemption."

As soon as the penitent sinner feels convinced that all his self-righteousness is but as "filthy rags," as the prophet says, and begins to hunger and thirst after true righteousness, he may boldly in faith come to Jesus, who is made unto us righteousness; for he then has the promise that he shall be filled. To come to Jesus is the only true way, to become righteous; for he himself has said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Paul says, "God hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."—2 Cor. 5: 21. "This is his name," says the prophet, "whereby he shall be called, The Lord our Righteousness." And "by him all that believe are justified from all things."—Acts 13: 39. Men

became unrighteous by transgression and sin, and can never of themselves regain their righteousness; and the unrighteous can not inherit the kingdom of God. Hence, Jesus came to be the justifier of all them that believe on him; for the prophet (Is. 53: 11) speaks thus: "By his knowledge shall my righteous servant justify many: for he shall bear their iniquities." "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."—Rom. 5: 19. "Jesus became obedient unto death, even the death of the cross."—Phil. 2: 8. "He learned obedience by the things which he suffered."—Heb. 5: 8. "He died for the ungodly."—Rom. 5: 6. "To him that worketh not"—does not trust in his works—"but believeth on him that justifieth the ungodly, his faith is counted for righteousness."—Rom. 4: 5. Thus we may plainly see how the ungodly are justified; namely, through faith in Jesus Christ. "Therefore we conclude, that a man is justified by faith without the deeds of the law."—Rom. 3: 28. "Christ is the end of the law for righteousness to every one that believeth."—Rom. 10: 4. With the heart, man believeth unto righteousness (ver. 10). The law was our schoolmaster to bring us unto Christ, that we might be justified by faith.—Gal. 3: 24. We know that a man is not justified by the works of the law, but by the faith of Jesus Christ.—Gal. 2: 16. Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ.—Rom. 5: 1. John 3: 7.

The righteous man is a follower of Jesus: he loves the brethren, and also his enemies: he is compassionate, charitable, friendly, peaceable, kind, benevolent, honest in all his acts and dealings, not defrauding or wronging any one: whatsoever he would have men to do to him, he is also willing to do to them: he lets his light so shine before men, that they may see his good works and glory his Father in heaven.

The righteous man must frequently suffer many things from the wicked. He is frequently oppressed, hated, reviled, slandered, and persecuted by them. While the righteous man here must frequently pass his days in crosses, tribulations, and distresses: the wicked man often lives in the lust of the flesh, the lust of the eyes, and the pride of life, as we may see in the case of the rich man and Lazarus. The righteous man denies himself, takes up his cross, and follows Jesus in the narrow way to life. The wicked man, on the other hand, frequently gives full reign to the flesh and to his sinful and corrupt nature, walking on the broad road to perdition. The righteous belongs to the peaceful kingdom of Jesus, who is the Prince of peace: the wicked belongs to the kingdom of darkness and is under the power of Satan. The righteous lives in the exercise of that which is lovely, heavenly, spiritual, and divine: the wicked lives in the dissolute, inordinate, and carnal indulgences of this corrupt and sinful world. "It is joy to the just to do judgment."—Prov. 21: 15. "The wicked desireth the net of evil men."—12: 12. "A righteous man regardeth the life of his beast; but the tender mercies of the wicked are cruel."—12: 10. The lips of the righteous know what is acceptable; but the mouth of the wicked speaketh frowardness.—Prov. 10: 32. The thoughts of the righteous are right; but the counsels of the wicked are deceit.—12: 5. The labor of the righteous tendeth to life: the fruit of the wicked to sin.—10: 6. A little that a righteous man hath is better than the riches of many wicked.—Ps. 37: 16. The righteous man wisely considereth the house of the wicked: but God overthroweth the wicked for their wickedness.—Prov. 21: 12. The path of the just is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness: they know not at what they stumble.—Prov. 4: 18, 19. The Lord knoweth the way of the righteous: but the way of the ungodly shall perish.—Ps. 1: 6. The Lord is far from the wicked: but he heareth the prayer of the righteous.—Prov. 15: 29. The tongue of the just is as choice silver: the heart of the wicked is little worth.—Prov. 10: 20. As the whirlwind passeth so is the wicked no more: but the righteous is an everlasting foundation. The hope of the righteous shall be gladness: but the expectation of the wicked shall perish.—Prov. 10: 23, 28. "The wicked is driven away in his wickedness: but the righteous hath hope in his death." Let me die the death of the righteous, and let my last end be like his!—Num. 23: 10. The end of the wicked is destruction.—Phil. 3: 19. "He that believeth not shall be damned."

Boldly, I entreat you, dear reader, the great difference between the righteous and the wicked! No wonder that the apostle says, "Be ye not unequally yoked together with un-

lievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

The difference between these two classes is to be observed also in this, that the righteous serve God, and the wicked serve him not. The righteous often, like Anna, serve God "with fastings and prayers night and day" (Luke 2: 37); or, like Paul, "with all humility of mind, and with many tears and temptations" (Acts 20: 19); and, like Daniel, "continually" (Dan. 6: 16). They serve God in keeping his commandments, and do that which is pleasing before him in obeying his will. They present their bodies a living sacrifice, holy, acceptable unto God, which is their reasonable service.—Rom. 12: 1. They also deny themselves, take up the cross, faithfully follow Jesus, and are obedient to him; and this is rendering to God a service truly acceptable to him. "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear;"—Heb. 12: 28.

How great was the difference between the three pious men, Shadrach, Meshach, and Abednego, servants of the most high God, in the fiery furnace, and those that heated the furnace! The latter were slain by the flames; but over the former the fire had no power. Or between Daniel (who served God continually) in the lions' den, and those who were afterwards thrown to the lions. Daniel, who was righteous, the lions did not hurt; but his enemies, who were wicked, they destroyed. Also between the righteous Abel and the wicked Cain God made a great difference when they presented their offerings before him. Also our prayers are to be regarded as offerings. The effectual, fervent prayer of the righteous avail eth much.—James 5: 16. But the sacrifice of the wicked is an abomination to the Lord.—Prov. 15: 8.

(To be continued.)

Baptism.

THE BAPTISM OF THE HOLY GHOST.

I.

The great prophet John the Baptist taught, Math. 3: 11, I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire. See also Mark, 1: 8; Luke 3: 16; John 1: 33. And when Jesus Christ and his disciples were assembled, Acts 1: 4, he commanded them that they should not depart from Jerusalem, but wait for the promise of the Father's, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. And,

That this is what Jesus the Savior and John the Baptist call the baptism of the Holy Ghost is evidently a *pouring* out of the Holy Ghost. For not long after these days, when Jesus had ascended up into heaven, the Holy Ghost was poured out upon them, on the day of Pentecost, as we read, Acts 2: 1, 2. And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded,

saying one to another, what meaneth this?—Others mocking, said, These men are full of new wine.

Then Peter standing up, full of the Holy Ghost, began to explain the matter, saying, These are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel, And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants, and on my handmaids, I will pour in those days of my Spirit; and they shall prophesy. And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke, Acts 2: 15–19.

Of this outpouring baptism the Lord also foretold by the prophet Isaiah, chapter 44: 3, For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thy offspring. And thus was the baptism of which John the Baptist spake that Jesus would baptize with, a pouring out, in the full sense of the word. As also Peter testified by the Holy Ghost, saying, Acts 2: 33, Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he bath shed forth this, which ye now hear and see. In like manner did the Lord Jesus employ his spiritual baptism on his believers, Acts 4: 31. And when they had prayed, the place was shaken where they assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. Moreover, when Peter was called to the house of Cornelius, Acts 11: 12–15, he saith, As I began to speak, the Holy Ghost fell on them as on us in the beginning. And they of the circumcision who believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost, Acts 10: 45.

In this manner did the Lord Jesus pour out his Holy Spirit on his disciples, the members of his temple—his body, and anointed them with spiritual ointment, to priests and vessels in his Spiritual Tabernacle. This was typified by Moses, in Aaron and the Tabernacle, which was prefigurative of the new covenant of Christ and his church; which are a Spiritual Tabernacle—a true Tabernacle—shadowed forth by that of Moses.

Divers washings were also used by Moses, according to the commandment of God, though not under the name *baptisms* under the New Covenant, which may be seen, Heb. 9: 10. After the Apostle had written much in this chapter, of the erection of the Tabernacle and of the offerings therein that could not make him who did the service perfect, as pertaining to the conscience; he comes to the 10th verse and saith: Which stood in meats and drinks, and divers washings and carnal ordinances imposed upon them until the time of reformation. The law also points out, that Aaron and the Priests had many things to observe, concerning meats and drinks, and carnal ordinances, commanded them of God by Moses; which will not here be noticed.

Now concerning the many washings,—or as the word is in the German, baptisms—these will be noticed and treated of in their proper places; but here I will treat of the baptism of the Holy Spirit.

There was shown unto Moses a pattern after which he was to make a Tabernacle, Ex. 25: 40. And it was told him, Look thou that thou make them after their pattern, which was showed thee in the Mount. And so it is yet, that we should look well to do all things according to the ordinance of God, and the pattern given unto us by him. Thus the Lord pointed out to Moses and directed him the order in which he should make

*The word *washings* is, in the German, translated—*tauen*, that is, baptisms. Hence, our author says that the word washings did not receive the name baptisms till, under the new dispensation, it occurs in the above quoted verse for the first time, in the room of washing.

all the work belonging to the Tabernacle; also who were to be Priests, and how he should consecrate them. Moreover,

The Lord spake to Moses in the 30th chapter of Exodus to take unto him principal spices, &c., and make it an oil of holy ointment; and it shall be an holy anointing oil. And therewithal he shall anoint the tabernacle of the congregation, and the Ark of the testimony. The table and all his vessels, the candlestick and his vessels, and the altar of incense; the altar of burnt offering with all his vessels and the laver and his foot. And thou shalt sanctify them, that they may be most holy. And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the Priest's office. This shall be a holy anointing oil unto me, throughout your generations. In Lev. 8: 10. And Moses took the anointing oil and anointed the Tabernacle and all that was therein, and sanctified them. And he poured of the anointing oil upon Aaron's head, and anointed him to sanctify him.

Of this holy ointment David speaks, when he calls it a precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments. From this we also understand how baptism was administered in the ordinance of God.

This holy anointing oil is a clear emblem or type, of the Holy Spirit; and the pouring of this oil on Aaron the High Priest's head is a clear emblem of the Holy Ghost on Jesus' head, who is the true High Priest of the heavenly Tabernacle, Matt. 3: 16. All the anointing of the Tabernacle and all his furniture, by Moses, is a clear emblem of the baptism of the Holy Ghost, which was poured out on the Apostles, and all the believers in Christ, who were anointed therewith. This was acknowledged by the Apostle John in his first Epistle 2: 20 and 27, where he saith to the believers, But ye have an anointing from the Holy One, and ye know all things. But the anointing which you have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is true, and is no lie, and even as he hath taught you, ye shall abide in him. Of this ointment Jesus saith, John 14: 26, But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

That this anointing oil of Moses was an emblem or prefigure of the Holy Spirit, may be seen in the case of Saul, 1 Sam. 10: 1, 6, 9, 10. Then Samuel took a vial of oil, and poured it upon his (Saul's) head, and blessed him, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance? And the Spirit of the Lord will come upon thee, And it was so, that when he had turned his back to go from Samuel, God gave him another heart; And the Spirit of God came upon him, and he prophesied. Moreover, in the 16th chapter, v. 1, 13, the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite; for I have provided me a King among his sons. And when David came before Samuel, the Lord said, Arise, anoint him; for this is he. Then Samuel took the horn of oil and anointed him in the midst of his brethren. And the Spirit of the Lord came upon David from that day forward.

It is also written in the first Book of Kings, 1: 39. And Zadok the Priest took an horn of oil out of the Tabernacle, and anointed Solomon. And Solomon was afterwards endowed with wisdom above any that had been before him or followed after. In like manner we find, in the second Book of Kings, 9: 1, 3, that Elisha the Prophet called one of the children of the Prophets, and said unto him, Gird up the loins, and take this box of oil in thine hand, and go to Ramoth gilead, and look out for Jezebel; then take the box of oil, and pour it on his head, and say, Thus saith the Lord, I have anointed thee King over Israel.

Thus we see that under the Old Testament dispensation,

as well as under the dispensation of the New Testament, the baptism of the Spirit was prefigured, typified, and shadowed forth by pouring and sprinkling on the subject of baptism, and on the head. This, John the Baptist calls a baptism, Matth. 3: 11; Jesus calls it a baptism, Acts 1: 5; and the Apostle to the Hebrews, 9: 10, calls it a baptism taken from the Old Testament; and this baptism is called, in the Old and New Testament, an anointing. Moses, who was instead of God to Aaron, Ex. 4: 16, did as God commanded, anoint the Tabernacle and all its furniture; and afterwards Aaron also. The Priests and Prophet, who also were called gods, as we read, John 10: 34; also Psa. 82: 6, "I have said, ye are gods;" and to those to whom the word of God came, were anointed to be Kings, Prophets, and Priests.

In the New Covenant God baptized Jesus, the true High Priest, with the Holy Spirit, in the likeness of a dove, Math. 3: 16. This was a precious anointing, wherof David gives us to understand, Psa. 45: 6, 7, Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a righteous sceptre. Thou lovest righteousness, and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. In like manner the Holy Spirit was poured out on the Apostles and Churches, and made them kings and priests unto God, Rev. 1: 6. Afterwards the Holy Ghost was imparted by the laying on of the Apostles' hands, Acts 8: 17, and 19: 6.

All the holy men of God, the Patriarchs and Prophets were thus endowed with the Holy Spirit of God; for all those who spoke the word of God in truth, spoke as they were moved by the Spirit of God that rested upon them; as we may see, Num. 11: 25. And the Lord came down in a cloud, and spake unto him, (Moses,) and took of the Spirit that was upon him, and gave it unto the seventy elders; and it came to pass, that when the Spirit rested upon them, they prophesied, and did not cease. And Moses said, verse 29, Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them.

But to receive this Spirit the heart must first be prepared; and he that prepareth all things is the Lord. Thus we must be prepared by the Lord and the influence of the divine Spirit, to become fit subjects for this spiritual baptism, and be partakers of this holy anointing. Of this more will be said in the following Part.—*Mirror of Baptism.*

F A I T H .

Now faith is the substance of things hoped for; the evidence of things not seen."

Of all classes and descriptions of persons on this earth, they are the happiest of whom it may be said, that the things most hoped for by them are the things not seen; and the reason why there is so much discontent and disappointment in the world is, that the reverse of this is generally the case. Things unseen are rather the objects of fear than of hope; while our chief desires are fixed on the uncertain and unsatisfying objects of sense.

When persons profess a belief in and hope of the future state—in a state of everlasting happiness, and at the same time always shrink and tremble, and manifest only reluctance and dislike at the thought of entering upon it, have they not reason to suspect that their faith is not genuine? since true faith is described in scripture as relating to things not feared and shunned, but desired and hoped for. And although the natural love of life, our social ties to earth, the terrors of death, the horrors of the grave, and the awful expectation of entering upon an unknown state, may be allowed to make us sometimes

"start and shrink
To cross the narrow sea;"

Yet, since we profess to believe that the sting of death and the victory of the grave are both destroyed, and that the enjoyments and society of heaven are infinitely superior to what we now possess, there is reason to fear that worldliness of mind is the chief cause, where the thought of death is *habitually* disagreeable. It is certain, at least, that religion never flourishes—cannot have attained that degree which may warrant the expectation of an *abundant* entrance into life, but in the case of those who have their warmest affections and most lively hopes fixed on the heavenly world. Is it not, then, essential to our present comfort and future happiness, to become possessed of such a faith? especially as “without it, we are assured, it is impossible to please God.” We cannot imagine that He will regard with complacency that languid belief in His “great and precious promises,” which produces no other effect in us than a vague and trembling hope that we shall not everlasting perish. If we value the joys of heaven so lightly—think so little of the mansions in our Father’s house, and of the preparations which our Lord is gone to make, is there not reason to apprehend that we have no true taste for the spiritual entertainments above; and that if ever we would arrive there, we must attain more meekness for heaven? Now there are means to be used for this good end; and it is in the season of youth, when there is especial need and especial encouragement to employ such means. There is great *need* to do so, because it is then that the objects of sense present themselves to the view in a thousand illusions, which greatly increase their enchantment. It is then that things are hoped for with such undue eagerness, which, when possessed, wholly disappoint expectation. It is then that is so difficult to believe that unseen and spiritual objects are really more worthy of affection.

But notwithstanding this, there is also great encouragement in youth to cultivate a spiritual taste: if the profitable practice of heavenly meditation be acquired early in life, the thoughts will ever after flow with comparative ease and pleasure in that delightful channel; and if the thoughts are much in heaven, the conversation will be there also. The vivid imagination and warm affections of youth are favorable to the contemplation of sublime and spiritual objects. Although it will be ever useful carefully to distinguish between poetic and intellectual and holy and spiritual thoughts of the world to come.

“This,” says the apostle, “is the victory that overcomes the world, even our faith.” Much of the opposition that we make to our spiritual enemies is not of a nature to succeed: we may very seriously reason and remonstrate with ourselves against sinful indulgences, and form strong resolutions against particular temptations, to which, notwithstanding, we yield again and again. This is discouraging; and we know not what to do. Every seriously disposed young reader will be aware of such difficulties as these. Let us then attend to the advice of St. Paul on this subject.—“Walk in the spirit,” he says, “and ye shall not fulfill the desires of the flesh.” That is, instead of vainly attempting to combat our depraved inclinations towards inferior objects, we should pre-occupy our thoughts and affections with those that are spiritual. It is with idle minds as with idle hands, “Satan always finds some mischief” for them: but if they are pre-engaged with profitable thoughts, and refined by sublime contemplations, they are much less exposed to evil influence. Besides, this passage is by some considered as a promise, that if we walk in the spirit, and endeavour to maintain a holy and heavenly frame of mind, we shall be preserved from the power of temptation by Him “who is able to keep us from falling.”

“Could we but climb where Moses stood,” or could we ascend with St. Paul to the third heaven, and see, in vision, unutterable glories, there can be no doubt but we should be effectually convinced of the inferiority of earthly good. Now a lively faith overcomes the world just in this way: it affords us such an evidence of things unseen, so shews us the substance of things hoped for, that we need not that the heavens should

be rent to reveal the celestial world to our sight, and to convince us of its superiority to present things. We believe God; we give full credit to his assurances concerning what he has prepared for those that love him; so that if one should rise from the dead, the persuasion would not be stronger.

What an encouragement to faith is that word of its great author—“Blessed are they who have not seen, and yet have believed!” “And yet,” he says, intimating that he fails not mercifully to take into the account the difficulties and hindrances to faith which the infirmities of human nature put in our way: he remembers that we are dust; he knows there is a veil of flesh upon our hearts; so that it is no easy attainment for us to believe in things of which our senses can take no cognizance. But blessed are they who have conquered these difficulties; who, having earnestly sought, have obtained spiritual discernment. We justly consider those individuals peculiarly favored who saw and conversed with our Lord; yet there are, it seems, in some respects, superior advantages enjoyed by those whose mortal eyes have never beheld him. The disciples had not the opportunity of honoring God by so strong a faith as we, who simply trust his word; who, not having seen, believe and love. James, Peter, and John, who were with him on the holy mount, and there saw his glory—who met some of the blessed society—saw the heavenly apparel white and glistening; and heard the celestial discourse—what could they do but believe, and acknowledge that he was the Son of God? But we, who have not this kind of demonstration, but admit the sure evidence of faith, thereby “obtain this testimony, that we more especially please God.”

When our hopes are fixed on any earthly scheme, how continually is that project the subject of our thoughts; whenever they are for a season diverted from it by unavoidable engagements, how naturally they return again to the favorite idea! Is it possible to hope and wish much for any thing of which we rarely think, or think only with reluctance? Let the experience of the youngest reader answer the question. By this test, then, we may safely judge whether we have any genuine desires for spiritual blessings; whether or not our hopes and affections are really fixed on heavenly objects. “If we are indeed risen with Christ, we shall seek those things which are above;” and they will be the subjects of our frequent and favorite contemplation. If we are conscious that this is our experience, let us remember, that “faith is the gift of God;” and let it be our instant concern to implore him, with ceaseless supplication, “to help our unbelief;” that we may henceforth possess a lively evidence of things unseen, and have our highest hopes fixed upon them. Q. Q.

As good as a Christian.

There are many persons in the world who continually justify their conduct by the faults and inconsistencies of professed Christians. They claim that they are as good as Christians and look for the Christian’s joy in the world to come.

“It need not for a moment be denied that Christians have faults, and are not as consistent as they ought to be. Every true believer in Christ will tell you that he is a greater sinner than you think he is. He knows the secret faults of his heart. You only know the inconsistencies of his outward conduct.

And yet there is a heaven-wide difference between the most inwchor child of God and the most moral and upright man who is not a Christian. The one will be saved; the other unless he repents will be lost. The one has consecrated himself to the service of God, and has the promise of God’s strength to help him purify his heart and life. His heavenly Father is working in him day by day the work of sanctification. The other is living without God, living for self; and not simply standing still in his wickedness, but day by day growing worse—hardening himself more and more against God.

The assertion so often made by men of unrenewed hearts, “I am as good as a Christian,” is made as an excuse for not becoming a Christian. It is made to cheat the conscience, which is telling all those who make such a boast, “You are not as good as a Christian.” Well indeed will it be for those thus deceiving themselves, if they open their eyes to their true state, ere they stumble into hell over the faults of professed Christians.

We attempt not to palliate or excuse these faults. Christians ought to live lives of greater holiness than they do. They ought to give much less occasion to the world to find fault with them. Every true Christian is seeking just this, that he may so let his light shine that men may take knowledge of him, that he has been with Jesus.

But every man must give an account of himself to God, and tried by his rule, where do you stand? What if all the world were hypocrites, and going down to eternal death, that would not alter your own responsibility to seek the kingdom of heaven, to give your heart to the Savior, and serve him all your days. If you have been making this miserable excuse for not coming to Christ, I pray you, my dear friend, give it up at once.

Jesus Christ is your example, the Bible your guide. You should not seek to imitate the failings and imperfections of your fellows, but their good qualities. When you see one performing a good, a charitable, a holy act, imitate him; but when you see one committing a fault, learn so to live that you may avoid the evil that lies in your way, and thus “be perfect, even as your Father which is in heaven is perfect.”

The Treasures of the Wicked.

Every man is treasuring up stores for eternity; the good are laying up “treasures in heaven, where moth doth not corrupt;” the evil and impudent are treasuring up “wrath against the day of wrath.” What an idea is this! Treasures of wrath! Whatever the impudent man is doing, he is treasuring up wrath. He may be getting wealth; but he is also treasuring up wrath. He may be forming pleasing connections; but he is also treasuring up wrath. Every day adds something to the heap. Every oath the swearer utters, there is something gone to the heap of wrath. Every lie tells, there is something gone to the heap of wrath. Every licentious act the lewd man commits, there is something gone to the treasure of wrath. Every day he lives in sin, the book of God’s remembrance records it against him. The impudent man has a weightier treasure of wrath to-day than he had yesterday; he will have a weightier one to-morrow than he has to-day. When he lies down at night, he is richer in vengeance than when he rose in the morning.

He is continually deepening and darkening his eternal portion. Every neglected Sabbath increases his store of wrath; every forgotten sermon adds something to the weight of punishment. All the check of conscience, all the remonstrance of friends, all the advice and prayers of parents will be taken into the account, and will tend to increase the treasures of wrath laid up against the day of wrath.—Rev. J. A. James.

Gone astray.

Cold words to fall on a loving heart—he has gone astray. And is this the time to desert him? This the time to taunt him with words that roll like lava from your passion, and only sear his soul? No! he passes under clouds; he is light now—perhaps he has no other.

Many a true heart that would have come back like the dove to the ark, after its first transgressions, has been frightened

beyond recall by the angry look and menace—the taunt, the heartless charity of an unforgiving soul. Be careful how you freeze the first warm emotions of repentance. Beware, lest those pleading words, unheeded now, sting you in some shadowy valley of your *future sorrow*. Repentance changed by neglect or unkindness, becomes like melted iron hardened in the mould. Trifle with it never. Be the first to meet the etering with outstretched arms. Wipe the tear from his eye—pour the balm of consolation on the wounds that guilt has made. Let your heart be the grave for his transgressions, your pity find vent in bearing his burden, not in useless words. O! forgive the erring. Did not he who died on Calvary? Shield him from the contempt of grosser minds—make blueness, and brightness, and beauty, where all was cloud and storm before, in his sad life.—M. A. D.

Silent Influence.

The Rev. Albert Barnes says: “It is the bubbling stream that flows gently; the little rivulet which runs along day and night by the farmhouse, that is useful, rather than the swollen flood or warring cataract. Niagara excites our wonder, and we stand amazed at the power and greatness of God there, as he pours from the hollow of His hand. But one Niagara is enough for the continent of the world, while the same world requires thousands and tens of thousands of silver fountains and gently flowing rivulets that water every farm and meadow, and every garden, and shall flow on every day and night with their gentle, quiet beauty. So with the acts of our lives. It is not by great deeds, like those of the martyrs, good is to be done, but the daily and quiet virtues of life, the Christian temper, the good qualities of relatives and friends.”

What the Lord’s Prayer does.

It teaches all of us, every one of us, to look to God as our parent—“Our Father.”

It prompts us to raise our thoughts and desires above the earth—“Who art in heaven.”

It tells us we must reverence our heavenly Father—“Hallowed be Thy name.”

It breathes a missionary spirit—“Thy kingdom come.” And a submissive, obedient spirit—“Thy will be done on earth as it is in heaven.”

And a dependent, trusting spirit—“Give us this day our daily bread.”

And a forgiving spirit—“Forgive us our trespasses, as we forgive those who trespass against us.”

And a cautious spirit—“Lead us not into temptation, but deliver us from evil.”

And last of all an adoring spirit—“For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.”

Now, is it not a wonderful and a beautiful prayer? Jesus, our dear Saviour, taught it; and who could better tell us how to pray to His Father and our Father, to His God and our God?—

A follower of Christ may be incompetent for enterprises of great pith and moment, and yet be able to fill the sphere in which he moves with a beauty and radiance that shall adorn the doctrines of God our Saviour, and compel men to believe that he has been with Jesus.

Herald of Truth.

Chicago, March, 1867.

We are informed that Bro. Henry Yoder, from Livingston Co., Ill., visited the brethren and sisters in Whiteside Co., being present at their last meeting, near Morrison, and also at Sterling.

The next meeting at Morrison has been appointed for Sunday the 24th of March next.

To Mrs. L. L. who sent us three dollars to pay for her own and her sister's paper.—Please send your husband's *post office address* and let us know whether you wish the *English* or the *German* paper, and also which we shall send to your sister. We would call especial attention to remarks upon "How to write a letter."

CONFERENCES.

THE SEMI-ANNUAL CONFERENCE in Canada West will be held in Christian Eby's Meeting-house, in Waterloo Co., Friday, the 5th of April, next.

THE SEMI-ANNUAL CONFERENCE of our church in Lancaster county, Pa., will be held at Mellinger's Meeting-house on Friday, the 12th of April, being the Friday before *Good Friday*.

THE SEMI-ANNUAL CONFERENCE in Montgomery Co., Pa., will be held in Franconia Meeting-house, on Thursday, the 2nd of May, next.

THE SEMI-ANNUAL CONFERENCE in Ohio will be held in Martin's Meeting-house in the neighborhood of Orrville, in Wayne Co., on Friday the 17th of May, next, being the 3rd Friday in the month.

Those coming by railroad will stop at Orrville on the Pittsburgh, Fort Wayne and Chicago road.

There is also a conference district embracing parts of the State of Maryland, with the counties of Franklin, Cumberland, &c. in the state of Pennsylvania.

The time and place of holding their Conference we do not know. Will some one have the kindness to inform us?

Semi-annual Conference in Clarence, Erie Co., N. Y., will be held on Friday, the 10th of May next.

The semi-annual Conference at Meyer's Meeting-house, in Lincoln Co., C. W., (in the vicinity of the Twenty,) will be held on Friday the 31st of May next.

How To Write A Letter.

I have received a letter this evening in which the writer had omitted to give his post-office address, and had it not been for the fortunate circumstance of the post mark being very dimly impressed on the envelope, I should very probably have been under the necessity of spending, perhaps half an hour, perhaps more, in looking over the subscription book to find out the error which it was the purpose of this letter to rectify.

Sometimes I get letters in which the name of the post office, county, and state are omitted, and upon which it is impossible to decipher the post mark; and often articles, questions, and so forth, are sent without the writer's name. These are all omissions which should be carefully avoided.

In writing letters, the name of the *Post Office*, (not the township) and county and state, with the day of the month should always be written at the head of the sheet.

If the paper, or anything else, is ordered, it should always be carefully stated to what post office the article is to be sent.

If a paper is to be changed from one post office to another, the name of the P. O. *from* which it is to be changed should always be given, as well as the one *to* which it is to be sent.

Care should also be taken that the name of the post office is properly given and correctly spelled.

In sending articles, if the writer does not wish to have his name attached to the article, it should be written on a separate slip of paper with his post office address. The name will not be published, if so desired.

The postage on the *Herald of Truth* is 12 Cents per year on each single copy, and the same on a package weighing not over four oupces, and is payable at the office where the paper is received.

The Amish Mennonite Conference.

THE GENERAL ANNUAL CONFERENCE of the Amish Mennonite Church will meet on Whitsunday, (which will occur on the 2nd Sunday in June) near West Liberty, Logan Co., Ohio, as will be seen from the following resolution passed at their last annual Conference held in McLean Co., Ill.: "John Werrey, on behalf of the churches in Champaign and Logan counties, Ohio, proposed that the next annual conference be held in the vicinity of West Liberty, Logan Co., Ohio, which was unanimously agreed to, that in the name of the Lord, we meet on Whitsunday, 1867, and that herewith every church in the United States and Canada be invited to take part therein, being that this meeting shall be held with the one view only, to honor, praise, and glorify the almighty and heavenly Father, to the edification and advancement of the Church, that, with the help of God and his divine support, it may increase in love and unity, and bring forth fruits of righteousness, that the kingdom of Christ may be glorified, and many precious souls, refreshed with a living hope in Christ Jesus, may obtain grace and enter into eternal life."

Conference in Virginia.

"I wish to make known through the *Herald of Truth*, that, if the Lord will, we will hold our semi-annual Conference

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in Hildebrand's Church in Augusta County, Va., on Friday and Saturday the 29th and 30th of March next. On Saturday the 30th, at two o'clock P. M., we expect to have public worship; and on Sunday the 31st we expect to hold our communion service, and weherewith extend a cordial invitation to all ministers and deacons, as well as other members of our Church from different states, who feel disposed to visit us at that time to assemble with us. Those who come by railroad will come on the Virginia Central R. R. and stop at Waynesboro, where they will inquire for Jacob Hildebrand, who lives 5 miles from the depot, and will provide conveyance for any coming on Thursday evening the 28th. We hope to see some of our brethren from a distance here, as it is a matter of great importance to visit and edify one another in the most holy faith once delivered to the saints. May the love of God be with us abundantly, and may He at last save us in his kingdom, is the ardent wish and prayer of

Your humble brother,

JACOB HILDEBRAND.

Hermitage, Augusta Co., Va.

Correspondence.**A Journey to Indiana.**

Herewith I will briefly give the readers of the *Herald of Truth* an account of a journey that I and my brother George made to Indiana; for should I give a detailed account of all that transpired on our journey, it would occupy too much space.

On the 8th of January, we went by railroad to Warsaw, and on the 9th, we arrived safe at Bro. Daniel Brenneman's in Elkhart Co., Indiana. On the 10th, we went with him 18 miles to Bro. Samuel Yoder's in St. Joseph County, six miles west of South Bend, where we had meeting on the 11th, and where Bro. Yoder was chosen to the ministry. May God bless him and give him his Spirit and strength from on high, and fit him for the important work, that he may be wise to win souls to God and a faithful watchman over the little flock entrusted to his care, that he may give each one his portion in due season so that his calling may redound to the glory of God and to the salvation of many of his fellow-beings. I also hope and wish that he may study to show himself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth. Dear brother, "take heed unto thyself, and unto the doctrine; continue in them; for in doing this, thou shalt both save thyself, and them that hear thee." 1 Tim. 4: 16.

In the afternoon, we returned to Bro. Daniel's. We then visited the brethren and sisters in Elkhart County, attended several edifying meetings and enjoyed very pleasant hours with them.

On Tuesday the 15th, we, in company with Bro. Daniel and two other brethren, went to Haw Patch in Noble County, where there is an Amish Mennonite settlement, I having been previously invited to come thither. Here we attended in the evening a meeting which had been appointed for us in the Union Meeting-house. A large number of the Amish brethren and sisters together with many others were present and listened very attentively and devoutly to the preaching of the word. We felt ourselves quite at home among them. After meeting I accompanied Bro. Isaac Schmucker to his home, remained with him over night, was entertained in a brotherly manner, and enjoyed myself quite pleasantly.

On the following day, we had meeting again in the same meeting-house, a goodly number being again assembled and brotherly feeling, love, and harmony seeming to prevail. I for my part, felt just as though I were in a Mennonite meeting. After meeting we went home again with Bro. Schmucker, and about among the scattered churches and members, hold meet-

after dinner he and his wife and several others accompanied us to Lagrange County, where we had meeting again, in the evening and the next day in the forenoon, in a school house near preacher Henry Miller's. In this neighborhood are living several Mennonite brethren and sisters, who also seem to be very glad to receive visits, and they should not be forgotten. Here Bro. Daniel and the two other brethren left us, and returned again to their homes, and we, in company with Bro. Schmucker and his wife, and several other friends, after the meeting last mentioned, went home with an Amish brother, named Miller, if I mistake not, where we spent several hours very pleasantly. In the evening we again attended a devout Amish meeting in the Elkhart Branch Meeting-house, which had also been appointed for us and where I again enjoyed myself quite pleasantly with the brethren and sisters. Here we took leave of Bro. Schmucker and his wife and several others with whom we had become acquainted, and whom we shall not soon forget. I feel very thankful to them for the love which they have shown towards us and of which we are unworthy.

From here brother and preacher William Fletcher brought us the same evening to Pre. John Nussbaum's, where we stayed all night. On the next day, Friday the 18th, we had meeting all day in the forenoon and evening in the Mennonite meeting house in Clinton Township, where likewise many devout hearers had assembled. In the meanwhile, we also visited several of the brethren and sisters. On Saturday, we came again in the neighborhood east of Goshen, where we attended several meetings on Sunday, and had the pleasure also of meeting Bro. J. F. Funk. On Monday, we visited several of the brethren and friends, and in the evening, in company with our worthy brother and fellow-minister Schmidt, a native of Holland, we came on Bro. Imhof's sleigh to Bro. Fisher, who lives sixteen miles north of Warsaw. Here we spent the evening quite pleasantly and were entertained in a brotherly manner. On Tuesday morning Bro. Imhof brought us in company with our Dutch brethren Schmidt and Fisher, who went with us, to Warsaw. The same evening we arrived, God be thanked, safe at home with our families, whom we found apparently all well.

This was to me a quite agreeable visit, and I wish to express my hearty thanks to the brethren and sisters for the love they have shown us. May God reward them for it. I do not regret it that I have been with the Amish brethren; for I greatly enjoyed myself among them, and desire to extend to them a cordial invitation, to be present at our meetings whenever they have the opportunity to do so. Thus we will become acquainted with each other, by mutually visiting each other. I, for my part, feel myself free to do so, and to preach with them the word of God, whenever an opportunity presents itself or it is desired. By the help of God, it is not impossible that we may eventually become entirely united and form one people. I think it would be far better, if united hand in hand, we could co-operate with each other in extending the kingdom of Christ. That the will of the Lord may be accomplished in this matter, is my prayer. Amen.

Elida, Ohio.

J. M. BRENNEMANN.

FROM MISSOURI.

I see, from the last November number of the *Herald of Truth*, that the paper has obtained the patronage of a goodly number of readers, which has occasioned me much pleasure and satisfaction. It seems to me, a paper like the *Herald* is of great value and service to us Mennonites. I have observed also how the brethren, by means of letters and advertisements through the columns of this paper, become acquainted with each other, by which means the entire brotherhood, which is now so widely scattered about, may be encouraged and bound together in love. I have seen also how the ministers travel about among the scattered churches and members, hold meet-

ings, and establish new churches, and meet with cordial receptions, which also causes me greatly to rejoice. As I have recently heard, Bro. Joseph Stuckey has also made a journey to Iowa, held meetings and preached in several counties, at which I also greatly rejoiced.

But it would be my wish, that we could also enjoy the privilege of being visited occasionally by preachers, and that we could have a preacher here among us. There are living here quite near each other, fifteen Mennonite families, who have not a minister among them yet. But I ardently hope that my prayers may be heard by the Most High, and that some minister may interest himself in our behalf, that a prosperous church may be established here, and we again be permitted to assemble for the purpose of praising, worshipping, and glorifying the Most High.

We live tolerably far from the other churches. There is a small church in Cass County, in this state, about a hundred miles from here. I do not know of any other. Written out of love.

Quincy, Hickory Co., Mo. CHARLES F. KUNTZE.

A Visit.

Having made necessary arrangements, I left home on the 2nd of February, and, taking the train at Hindson, McLean County, arrived in the evening at Tiskilwa, Bureau County, where Bro. Joseph Albrecht met me with a team and took me to his home, where I spent the evening in agreeable conversation. On the 3rd, there was meeting in the same house, a large number of persons having assembled. A marriage ceremony also took place at the same time, the parties to which were Frederic Zerlein and Mary Stauffer. May God grant them much happiness and bless them, that they may live according to his will.

On the 4th I visited several of the brethren and sisters, discussing many things from the word of God. On the 5th, Joseph Shertz brought me to Tiskilwa, and, there taking the train, I arrived at Hindson again in the evening, whence I reached home on the 6th, finding my family all well, for which thanks be to God. I feel very thankful also to the brethren and sisters for the kind reception and true friendship which they manifested toward me. In conclusion, I wish you to remember me in the Lord as I also came, and watch, all of you, through Jesus Christ. Amen. We have no abiding city here, but we seek a city to come. Our Savior, therefore, says, "What I say unto you, I say unto all, Watch." For you know not when the Lord will come.

Danvers, Ill.

JOSEPH STUCKEY.

FROM CANADA.

Preston, C. W., Jan. 30th, 1867.

Having made frequent visits in our section of country, as also in the neighboring states, I have found a good many acquaintances, and, as is commonly the case under such circumstances, frequent requests have been made, to keep up our acquaintance and love by epistolary correspondence. I indeed have, in my weakness, an inclination to do so; but to do so in a private or personal correspondence with each one individually, would be almost impossible, since I have so little time for writing during my visits. Since my return home from the States, I have made two more journeys in new sections of our country.

I purpose, therefore, to avail myself of the opportunity afforded through the *Herald*, which is so well suited to this purpose, of communicating through its columns with each brother and sister, or any other person, whom it may reach, thus ac-

complishing almost without expense, what would otherwise cost me many a dime for postage, of which I am oftentimes short enough.

Therefore, brethren and sisters in Christ Jesus, beloved in God, and all readers of the *Herald*, having completed another year and entered upon a new year, I wish unto you all, as a cordial greeting, the help of almighty God with all his promises and assurances in the great and universal plan of redemption, revealed to us so deeply fallen creatures; through Jesus Christ. Amen. My family and the people generally in this vicinity are enjoying the usual comforts and blessings of bodily health, for which we feel thankful to God. Dear brethren and sisters, as it has pleased God, in his providence, to permit us to enjoy with each other a temporal prosperity, we are ever under obligations to thank him for his blessings.

But how much greater reason have we, brethren and sisters, to thank God for his great and wisely ordained plan of redemption, by which we, a deeply fallen race, may again, by consent of our own will, be drawn upward, and evidently attain to a truly higher rank in the worship and service of God, if they now wisely use this time of grace, whilst the created angels (read carefully the 5th and the 7th chapter of Rev.), who never had need of a Redeemer, have therefore none to praise and adore *for themselves*. Be that, however, as it may; *by us* it must ever be said, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." Yet we must observe that our faith must be something more than a mere assent, as Paul clearly teaches us in these words; "In Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." Jesus himself says: "If ye love me, keep my commandments. He that hath my commandments, and keepeth them, he it is that loveth me." And again to the Jews which believed on him: "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free" (from the service of sin and unrighteousness). Therefore, my fellow-travelers, it is highly necessary that we carefully examine ourselves and our faith, and also the spirit by which we are led. For, St. John says that many such spirits have gone forth, and as is already too clearly evident, a large proportion of the so-called Christianity of our day is not led by the Spirit of God. Yet *only those that are led by the Spirit of God*, says the apostle, are the sons of God. Therefore, we should all carefully examine ourselves; for the Spirit of God is a spirit of love and peace. Christ says, he came not to destroy men's souls; but to save them; as may be seen in many other passages also, in which he ever inculcates the Spirit of love, peace, and forgiveness, in his teachings, and, by his example, has given us a perfect model for imitation, calling on us to follow him; as also his apostles taught, saying, Be ye followers of us, even as we also are of Christ." But, as already remarked, by its fruits shall ye know the tree.

Having made a long journey through the States about three years ago, and again last fall, I have probably seen and heard much more of the consequences of the desolating war than many of the residents of the country themselves; and as I traveled through those sections in which so many desolations were to be seen, I was forcibly reminded of the "abomination of desolation," spoken of by Daniel; or of the still more important words of our Savior, which he uttered to his old or Jewish Church, saying, "Is it not written, My house shall be called, of all nations, the house of prayer? but ye have made it a den of thieves." The house of God is to be called, of all nations, the house of prayer. Therefore, we should take heed and mark well the signs of the times. D. SHERK.

(To be continued.)

From Long Lane, Mo.

The Herald of Truth will be a welcome visitor, as we have no preaching from any of our own society here. We would be much pleased to have a good English preacher to come to preach for us. I think there would be a good field of labor here, and no difficulties now whatever [referring to the unsettled state of the country, we suppose.—Ed.]. The people here are all English, except the three families that are getting the paper. We moved from Stephenson Co., Ill., last fall, and are very well satisfied with the change we made. The climate is much milder and more pleasant here than there. I think it is also very healthy, and produces well wintergrain and all other kinds of grain, as well as fruit. The country is improving considerably, and society is getting to be very good. Many new settlers came in here during the past year from Ohio, Indiana, and Illinois; and there is still room for more. Persons seeking homes, I think, could do well by coming here. Land is not very high yet, but is rising in value very fast. Improved land rates from 15 to 20 dollars per acre, and unimproved from five to ten dollars per acre. Government land can still be entered under the *Homestead Law* at cost of about fifteen cents per acre. Provisions of all kinds are plenty, and can be bought at reasonable prices.

Your brother and wellwisher

E. M. SHALLENBERGER.

Long Lane, Dallas Co., Mo.

From De Kalb Co., Indiana.

There are a few of us living here in this county and are destitute of a minister or deacon. This we find very unsafe; for Satan goeth about as a roaring lion, seeking whom he may devour.

I feel that there is great danger that the flock without a shepherd will be scattered and devoured by the wolves of sin and unrighteousness. Methinks I feel my strength failing within me; therefore, brethren, pray for us, that we may stand firm, and fight manfully as good soldiers of the cross, and that the chief Shepherd may send us a shepherd over the flock and laborers in this part of his vineyard.

We also hope the ministering brethren will remember us in their visits. We are in great need of being visited that we may be admonished, encouraged, and instructed, and we are always very glad, if any come to visit us. Those desiring to do so, can come on the Air Line R. R. to Carona Station, from which place we live six miles. Those who wish to write to us will please address James Coil or Eli Stofer, Fairfield Centre, De Kalb Co., Ind. We will gladly come and meet, at the station, any one who will let us know when he is coming.

There is a large field of labor here. The doctrine of a non-resistant Christianity is but little known; although according to the Gospel it must be the true one; for how can we who profess to be the followers of the meek and lowly Jesus seek revenge upon our enemies, when we are expressly taught that if we do not from the heart forgive every one his trespasses against us, neither will our heavenly Father forgive us our trespasses? How diligent should we be in our efforts to practice this important injunction: for it is evident that, if we are not forgiven, we can never be partakers of the glory of God; for all have sinned and come short of the glory of God. Therefore, let us bring forth fruits meet for repentance, and forgive as we hope to be forgiven.

Fairfield Centre, De Kalb Co., Ind.

ELI STOFER.

Questions & Answers.

1. An explanation is desired upon the passage Jn. 10: 8. "All that ever came before me are thieves and robbers: but the sheep did not hear them."

2. What are we to understand from the vision given in Ezek. 10: 1, 9-12. "Then I looked, and behold, in the firmament that was above the head of the Cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne," and verse 9. "And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub; and the appearance of the wheels was as the color of a beryl stone. And as for their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel. When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went. And their whole body, and their backs, and their hands, and their wings, and the wheels, were full of eyes round about, even the wheels that they four had?"

3. An explanation is desired upon the 11th and 12th verses of 47th chapter of Ezekiel: "But the miry places thereof and the marshes thereof shall not be healed; they shall be given to salt. And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine."

4. 2 Cor. 12: 7, 8. "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me." What is meant by the thorn in the flesh?" "the messenger of Satan" and the "thrice?"

5. Matt. 4: 1. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." By which spirit was Christ led into the wilderness, by the Spirit of God or by the evil spirit?

Ans. By the Spirit of God. The Holy Ghost had just descended upon Him and by this Spirit he was filled and led. The devil though he had power to tempt him, had no power to lead him.

An Important Question.

What qualifications are necessary, according to the word of God, to make a person a fit subject to receive the ordinance of baptism and to become a member of the church?

The above question is one which embraces some very important considerations, and we would herewith call the particular attention of every one to it, but especially the attention of our bishops and ministers. There seems at the present day, to be a variety of views on this subject, and it is to be feared that there are some very vague and incorrect views about it. Therefore, the question has been proposed in

order that the correct scriptural view may be brought before the general reader. We invite our ministers and others to give their views freely, and let us try to understand the Scriptures properly and follow its precepts faithfully.—(Ed.)

Children's Column.

Instructions to the Young, in the Principles and Practices of the Christian Religion.

IN QUESTIONS AND ANSWERS.

IX. THE FALL OF MAN.

1. Did our first parents continue in the state of innocence wherein they were created?

A. No. Our first parents fell from that state wherein they were created, by sinning against God.

2. In what consisted their fall?

A. In their disobeying the commandment of God, by eating of the forbidden tree. Gen. 3: 6.

3. Why did God command them that they should not eat of the tree of the knowledge of good and evil?

A. To prove them, and to exercise them in faith and obedience.

4. Who tempted our first parents to eat of the forbidden tree and thus sin against God?

A. Satan, in the form of a serpent. Gen. 3: 4. 2 Cor. 11: 3. Rev. 12: 9. 20: 2.

5. How did the serpent contradict God?

A. He said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods knowing good and evil. Gen. 3: 4, 5.

6. What were the consequences of the transgression of our first parents?

A. They lost the image of God, their understanding was darkened, their hearts became impure. They were left without the will or the power in themselves to do that which is good and acceptable in the sight of God, because subject to temporal and eternal death, were cast out of the garden of Eden and the whole earth for their sake was cursed. Eph. 4: 18. Gen. 8: 21. 3: 16—19. Rom. 6: 23.

7. Did all mankind fall in Adam's first transgression?

A. Yes; since all are descendants of Adam, all are partakers of his sinful nature. Rom. 5: 12. 11: 32. Ps. 51: 7. 1 Cor. 15: 21, 22.

8. Are there none then among the human family that are good?

A. There is none that is good; for all have sinned and come short of the glory of God, except Jesus Christ, who we deemed us from sin. Lu. 18: 19. Rom. 3: 23. Heb. 4: 15.

X. SIN.

1. What is sin?

A. Sin is the transgression of the law of God; a disobedience to the divine commandment. 1 John 3: 4.

2. From whence do we obtain a knowledge of sin?

A. From the law of God, and from our own conscience. Rom. 3: 27. 7: 7. 2: 14, 15.

3. Against whom do we commit sin?

A. Against God, against our neighbor, and against ourselves. Ps. 51: 4. Lu. 17: 3. Matt. 18: 5. 1 Cor. 6: 18.

4. What is meant by original sin?

A. It is the natural corruption of the human heart,

which, through the transgression of Adam, passed on all men. Rom. 5: 12. Eph. 2: 3. Ju. 3: 6. Ps. 51: 5.

5. Wherein does this natural corruption consist?

A. In this that we are by nature incapable of doing good, and inclined to evil. Gen. 6: 5. 8: 21. Rom. 3: 10—18. 8: 7. Eph. 2: 3. 4: 18.

6. What is meant by actual sins?

A. Actual sins are those which we commit in our thoughts, in our words and in our actions. Matt. 15: 19. Gal. 5: 19, 21. Matt. 12: 36.

7. What are sins of commission?

A. Anything that we do, that God has forbidden.

8. What are sins of omission?

A. Anything that we neglect to do that God has commanded us. Jas. 4: 17. Lu. 12: 47, 48.

9. What other sins are spoken of in the Bible?

A. Sins of infirmity and sins committed wilfully.

10. What are sins of infirmity?

A. They are those which are committed ignorantly and inconsiderately, through weakness or infirmity of the flesh, but of which we immediately repent and abstain from, as David and Peter. Gal. 6: 1. 1 Jn. 5: 10.

11. What are wilful sins?

A. They are those sins which men commit when they knowingly and intentionally do that which is evil, as Judas when he betrayed his Master. Heb. 6: 4—7. 10: 26, 27. 1 Jn. 5: 16. 2 Pet. 2: 20 - 22.

12. Shall all sins be forgiven?

A. All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven, neither in this world nor in the world to come. Matt. 12: 31. Mk. 3: 28.

13. What shall be the end of the impenitent sinner?

A. He shall be cast into outer darkness, prepared for the devil and his angels. Matt. 25: 41, 46. Ju. 5: 20. Mk. 9: 43, 44. Rev. 14: 10, 11. 20: 10.

XI. THE PROMISE OF REDEMPTION.

1. Did God leave all mankind to perish in the miserable and lost condition into which they through the transgression of Adam had fallen?

A. No. God, in infinite love and mercy, established an everlasting redemption. Is. 45: 17. Heb. 9: 12.

2. What do you understand by redemption?

A. Being delivered from the bondage of sin, and the power of death, and restored to the favor and communion of God through Jesus Christ. Eph. 1: 7. Col. 1: 14.

3. Why did God establish the redemption of man?

A. Because God is love, and is "not willing that any should perish, but that all should come to repentance" and be saved. Ez. 33: 11. Jn. 3: 16. 1 Tim. 2: 4. 2 Pet. 3: 9.

4. Will all men be saved?

A. No. Only those who repent of their sins and truly believe on Jesus Christ, accept him as their Savior and Redeemer, and keep his commandments, shall be saved. Jn. 3: 36. Matt. 7: 13, 14. Mk. 16: 16.

5. When did God determine the redemption of man?

A. From eternity. Eph. 1: 4, 11. 1 Pet. 1: 2, 20. Matt. 25: 34. 2 Tim. 1: 9.

6. When was the promise of redemption through Christ first made known unto man?

A. Directly after the fall, when God said, the seed of the woman should bruise the serpent's head. Gen. 3: 15.

7. To whom was the promise of redemption also afterwards given?

A. To the patriarchs Abraham, Isaac, and Jacob. Moses also and all the prophets until John prophesied concerning it. Gen. 12: 1—3. Deut. 18: 15—19. Rom. 1: 1, 2. Acts 10: 43. Heb. 1: 1. Matt. 11: 18.

8. In what other way did God constantly point his people to the work of redemption?

For the Herald of the Truth.

Seeing Christ.

A. By types and shadows, in the law, in the services of the tabernacle and the temple, and in the history of his people Israel. Heb. 10: 1. 1 Cor. 10: 6. Rom. 15: 4.

9. Will you give several examples of persons named in the Bible who were types of Christ?

A. Adam as father of the race (Rom. 5: 14), Melchizedek as priest and King (Ps. 110: 4. Heb. 7.), Moses, as deliverer and lawgiver (Deut. 18: 18, 19), Joshua as their leader into the promised land (Heb. 4: 8—10), David as a victorious king (Ps. 2 and 110), Solomon as a king of peace (2 Sam. 7: 12—15). &c.

10. Mention some of the rites under the Jewish law that were types of redemption?

A. The circumcision (Rom. 4: 11. Col. 2: 11, 12), the sacrifices (Lev. 17: 11. Heb. 9: 22. 10: 1—4), and especially the offering of the Passover (Ex. 12. Jn. 1: 29. 1 Cor. 5: 7).

11. Mention some of the events in Jewish history that were types of the work of redemption.

A. The offering of Isaac (Heb. 11: 9), the raising of the serpent in the wilderness (Jn. 3: 14), the deliverance from the bondage of Egypt and afterwards from the Babylonian captivity, &c.

XII. THE LAW.

1. What is the duty which God requires of man?

A. The duty which God requires of man, is obedience to his revealed will.

2. What did God at first reveal to man for the rule of his obedience?

A. The rule which God at first revealed to man for his obedience was the moral law.

3. Where are the commandments of God, or the moral law, briefly comprehended.

A. In the ten commandments, which God, through his servant Moses, gave to the children of Israel, from Mount Sinai, after their departure from Egypt and before their entrance into the land of Promise. Ex. 20: 1—18. Deut. 5: 1—22.

4. Were these commandments given unto the children of Israel only?

A. They were indeed first given unto the children of Israel only, but they apply unto all men in all times,* and are to be understood not only literally but also spiritually as Christ expressly teaches. Matt. 5: 17—48. Rom. 7: 14.

5. What is the sum of all the commandments of God?

A. To love God above all things and our neighbor as ourselves. Matt. 22: 37—40. Rom. 13: 10. 1 Tim. 1: 5.

6. How are the ten commandments divided?

A. Into two tables of five commandments each. Ex. 31: 18. Deut. 4: 13.

7. Of what does the first table treat?

A. Of our duty towards God, or of love to God. Matt. 22: 37, 38. Deut. 6: 5.

8. Of what does the second table treat?

A. Of our duty towards our fellow men, or of love to our neighbor. Matt. 22: 39. Lev. 19: 18.

9. What does each commandment contain?

A. A command and a prohibition.

* The ceremonial or ritual law, which stood in meats and drinks and carnal ordinances (Heb. 9: 10), was abolished by the introduction of the gospel; but the law properly speaking is eternal and unchangeable in its obligations and sanctions. It was fulfilled rather than abrogated by the gospel; and obedience to it is made by the gospel the only evidence of justifying faith. Matt. 5: 17, 18. Rom. 3: 28—31. 6: 15, 16. Jas. 2: 18, 26.—*Un. Bib. Dic.*

SICKNESS should teach us what a vain thing the world is, what a vile thing sin is, what a poor thing man is; and what a precious thing an interest in Christ is.—*Mrs. Savage.*

SIMEON, a just and devout man, waiting for the consolation of Israel, when the child Jesus was brought into the temple at Jerusalem, to do for him after the custom of the law, "took him up in his arms, and blessed God and said, Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the eyes of all people; a light to enlighten the gentiles, and the glory of thy people Israel." This revelation was made to an aged man, who had long been waiting for the Messiah. How his soul must have risen in gratitude to God for the solemn assurance which had been revealed to him that the advent of the Messiah was near at hand; and that he should not depart from the world until he should have seen the infant Savior. But the same revelation is now made known unto all men. The Savior has come, and suffered, and died; arose from the dead, and ascended to heaven, and the solemn truth is declared unto all men, that none need taste of death until, with the eye of faith, they have seen the Christ of God. His salvation is offered freely—he waits to manifest himself to the world; and it is not his will that any should die forever, but that all should come to repentance and live. It will also be as great a consolation to us, in the hour of death, if we have seen Christ with the eye of faith, as it was to the aged Simeon. Indeed, it is the only thing that can support us then; the only thing that will enable us to depart in peace. Let this great truth be published abroad from place to place, and proclaimed among all the nations of earth, that all mankind may look up and by faith see Christ, and sing,

"Sweet land of rest, for thee I sigh;
When will the moment come,
When I shall lay my armor by,
And dwell with Christ at home."

S. G.

On Prayer.

1. So far as we know, prayer forms a part of every system of religion on earth.

2. In proportion as a form of religion is unscriptural, it corrupts and perverts this duty.

3. Hypocrites never really love prayer, and therefore never, for long time together, practice secret prayer.

4. He who declines prayer in the day of prosperity, will not find it easy in the day of adversity.

5. Prayer not offered in the name of Christ is unavailing. The reason is, that he alone is worthy.

6. No time, nor place, nor form, nor posture is displeasing to God, if the heart is right. If the heart is wrong, all is wrong.

7. He who prays at stated times only, will make but poor progress heavenward. He who prays not at all at stated times, will soon omit all prayer.

8. The greatest benefit of public prayer is secured when it makes us love secret prayer more and more.

9. A family that never prays, covets misery and courts wrath. Better no bread than no prayer.

10. Those who would pray aright, must come to Christ and say, "Lord, teach us to pray."

11. A prayer that has no faith in it, is like a human body without a soul in it. It is dead and lifeless.

12. Elijah's prayer brought down fire from heaven, because, being fervent, it carried fire up to heaven.—*Thomas Watson.*

Anger.

Never get angry. It does no good. Some sins have a seeming compensation or apology, a present gratification of some sort; but anger has none. A man felt no better for it. It is really a torment and when the storm of passion has cleared, it leaves one to see that he has been a fool in the eyes of others too. A passionate man adds nothing to the welfare of society. He may do some good but more hurt. Heated passions make him a firebrand and it is a wonder if he does not kindle flames of discord on every hand. Without much sensibility, and often void of reason, he speaks like a piercing of a sword, and his tongue is an arrow shot out, and found only in the bosoms of fools." Why should it be indulged in at all?

Growing in Grace.

It is an excellent life, and it is the proper life of a Christian, to be daily outstripping himself, to be spiritually wiser and still more heavenly minded to day than yesterday—every day loving the world less and Christ more, and gaining every day some further victory over his secret corruptions; having his desires in all temporal things more cool and indifferent, and in spiritual things more ardent; that miserable lightness of spirit cured, and his heart rendered more solid and fixed on God, aspiring to more near communion with Him.

"This Book." (John XX. 30, 31.)

Nor gold, nor gems, nor richest mine,
Can once compare with God's own Word,
On every page the hand divine
Is clearly traced, of Christ the Lord,

And though not all He said or did
Is fully written in this Book,
Yet 'tis enough; and we are bid
Believe, accept, to Jesus look.

Jesus, the Christ, the Son of God!"
For love He lived, He died for love;
In sorrows deep the earth He trod.
His gracious love for man to prove.

And all this love He doth reveal
In this blessed Word, and says, Believe—
And love it is makes the appeal,
Believe on me and life receive.

Beloved youth, will you receive
And love God's Word, and seek his face?
Oh haste then, accept, believe,
Secure the blessings of his grace. [S. S. Visitor.]

Married.

On the 24th of January, 1867, at the house of the bride's father, by Pre. Peter Beller, Bro. JOHN SCHERZT of Tazewell Co., Illinois, and Sr. ELIZABETH SCHERZT, of Woodford Co., Illinois.

On the 4th of February, by Pre.—Reinhart, JACOB H. YODER, of Columbiana Co., Ohio, and ELIZABETH LESHER, of Mahoning County.

On the 27th of January, in the Omish Mennonite Meeting-house, in Walnut Creek township, Holmes County, Ohio, by Pre. Eli S. Miller, JOSEPH BITSCHY and LYDIA HERSHBERGER.

On the same day, at the house of Christian Nissley, in Mechanic township, Holmes Co., Ohio, by bishop David A. Troyer, NOAH D. MILLER and CATHERINE OTTO.

On the 24th of January, at the house of the bride's father, in Lancaster Co., Pa., by John Stoltzfus, JONATHAN STOLTZUS and ELIZABETH KING, and

At the same time and place, by the same, BENJAMIN ALGER and SARAH KING. An appropriate discourse was delivered on the occasion.

On the 31st of January, by the same, at the house of Bro. Jonathan Kauffman, in Lancaster Co., Pa., DAVID YODER and KATY KING.

On the 5th of February, in Mifflin Co., Pa., by Samuel Yoder, DAVID H. ZOOK and LIZZIE HOOLEY.

On the 16th of December, 1866, by Pre. Sam. Gotshalk, JOSEPH OVERHOLT and ELIZABETH LEATHERMAN, both of Bedminster township, Bucks Co., Pa.

On the 19th of January, 1867, by the same, JOHN MEYERS of Springfield township, and FRARONICA LANDES, of Plumstead township, Bucks Co., Pa.

On the 27th of January, by the same, JACOB LEATHERMAN, of Ohio, and ELIZABETH SWARTZ, of Bedminster, Bucks Co., Pa.

Died.

On the 31st of Jan., in Holmes Co., Ohio, of apoplexy, JOHN YODER, aged 84 years and 8 months. He was buried on the 2nd in the family graveyard. Funeral sermons were delivered by David A. Troyer and Levi Miller from John 5: 21-29 and 1 Thess. 4: 13, 18. He leaves a wife and five children to mourn their loss. He was a faithful member of the Amish Mennonite Church. B. HELMUTH.

In January, 1867, near Winesburg, Holmes Co., Ohio, ANNA, wife of Jost LUGIBUEHL, in the 79th year of her age. Her maiden name was Nusbaum. She was a member of the Mennonite Church. C. W.

On the 21st of January, 1867, in Stark County, Ohio, ELLI, son of Jacob and Elisabeth NEWCOMER, aged 5 years, 9 months, and 18 days. He was subject to fits from infancy. Buried in Paris. Funeral discourses by Jacob Smith in German and the writer in English from Luke 18: 15-17. HENRY WALTER.

On the 23rd of January, in the Walnut Creek Church, in Holmes Co., Ohio, of Typhoid fever, RACHEL ESCH, aged 56 years, 10 months, and 11 days. On the 25th a large concourse of mourners followed her to the Amish Mennonite burying ground. The funeral discourses were delivered by David Bitschy and Abraham Mast from Jn. 5: 24, 29 and 1 Cor. 15: 47-58. Also an impressive exhortation and prayer by Eli S. Miller. She was a faithful member of the Amish Mennonite Church.

1867.

HERALD OF TRUTH.

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She was confined to her bed for about four weeks, although not well for several weeks previous. She bore her sickness with patience and resignation. I visited her a number of times, and she gave evidence that her whole trust was in God, and often exhorted her children not to forget Jesus.

ABRAHAM MAST.

On the 21st of January, in Wayne Co., Ohio, of scarlet fever, MARIA, daughter of Henry and Rebecca BEULER, aged 8 years, 10 months, and 29 days. She was buried on the 23rd, when a funeral sermon was preached by J. K. Yoder from Acts 17: 30, 31, and by the writer from Eccl. 12: 1. C. K. YODER.

On New Year's day, 1867, in Westmoreland Co., Pa., very suddenly, JOHN FRETZ, aged 81 years and 6 days. The deceased started away from home in usual health, on horseback, and was found dead by the roadside, not half a mile from his house, and not more than five minutes after he had fallen from his horse. It is supposed that his death was caused by palsy. He was buried, on the 3rd, at the Mennonite burying ground. Funeral discourses by the writer and John D. Overholt in German and Pre. Domer in English, from Matt. 24: 44. The deceased was a member of the Mennonite Church for many years, and his seat was seldom vacant in time of worship. He leaves a wife and four children.

JONAS BLAUCH.

About the 24th of October, 1866, in Mifflin Co., Pa., JOHN L. BYLER, aged about 40 years.

He bore a lingering infirmity for a number of years with patience and resignation to the will of God.

In Bedminster township, Bucks Co., Pa., on the 13th of January, 1867, JOHN W. FRETZ, son of Mark Fretz, dec'd, aged 50 years, 3 months, and 27 days. His death was caused by a fall from a wagon the day previous, while engaged in hauling logs. Leaves a widow, three children, and an aged mother, to mourn their loss. Funeral services by Isaac Overholt, Isaac Moyer and the writer.

tion it is in the hour of death, if we have the comforting assurance that, when we go hence, we shall enter into the rest prepared for the children of God!

We, too, are traveling to our eternal home, and we know not in what hour the messenger may call for us; for God is no respecter of persons, and persons are often taken away in the twinkling of an eye; therefore, we should try to be ready; "in such an hour as ye think not the Son of man cometh."

CHRISTIAN BRUNK.

On the 5th of February, in McLean Co., Ill., of scarlet fever, SAMUEL, aged 12 years and 6 months, and on the 13th, JOSEPH, aged 17 years, 1 month, and 11 days, both sons of Christian and Jacobina RUPP. A funeral sermon was preached by the writer from the 88th and 91st Psalms.

On the 16th of January, 1867, in McLean Co., Ill., ELIZABETH, wife of Nicholas STRUBER, aged 24 years, 3 months, and 3 days. Funeral sermons were preached by the writer from the 38th chapter of Isaiah and by Jonathan Yoder from Jn. 5.

JOSEPH STUCKEY.

On the 5th of February, in Whiteside Co., Ill., ANNA, daughter of Samuel and Magdalena DETWEILER, aged 1 year, 3 months, and 13 days. She was buried on the 7th at the Mennonite burying-ground near Sterling, in this county, upon which occasion Bro. Schneider of Stephenson Co., preached in the English language, and the writer in the German, the latter from Mark 10, and part of the 14th and 15th verses.

HENRY NICE.

On the 22nd of January, in Pickering township, Ontario County, C. W., of something similar to cancer, DANIEL LEHMANN, aged 61 years, 4 months, and 3 days. He leaves a wife and children to mourn their loss. He was buried on the 24th at Weidman's Meeting-house. A large concourse of relations and friends followed him to the grave to pay him the last tribute of love and respect. Funeral services were conducted by J. Weidman, H. Borky, P. Kober, and J. Ayer from 7: 13-17. The deceased was a deacon of the Mennonite Church, and performed the duties of his office faithfully. We have the hope that he died a happy death.

D. B. HUBER.

CORRECTION.—In the December No. of the *Herold of Truth*, page 100, in the death notice of Abram Roemer it was stated that he died in Waterloo Co. It should have been York County.

On the 3rd of January, in Clay Co., Ind., of consumption, CATHERINE, wife of Jacob MILLER, aged 55 years. She died in the triumph of a living faith and the hope of a blessed immortality. She was buried at the Lutheran Church in Steubenville, Owen Co. Funeral sermons preached by Jacob Bowser and Michael Mishler from 1 Pet. 1: 23, 24.

On the 7th of January, in Owen Co., Ind., of palsy, of which this was the third attack, JACOB ROYER, aged 47 years, 7 months, and 22 days. He lingered only three hours. He was buried on the 9th at Funk's burying ground in Clay Co. Discourses were delivered by Jacob Bauer and Michael Mishler from 2 Cor. 5: 1-4. He was a member of the Mennonite Church.

GEORGE FUNK.

On the 16th of January, in Columbiana Co., Ohio, of dropsy, MARY ANN, wife of Samuel DETWEILER, aged 57 years, 9 months, and 17 days. Her maiden name was Stauffer. She was buried on the 17th. She leaves a husband and two children to mourn her departure. Funeral services were conducted by Pre. Jacob Culp.

HENRY BUCHER.

shall come forth. For Daniel says, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." According to the language of our text, it may perhaps be that the Lord had reference also to the resurrection; and may then be construed thus: "Then shall ye return [from your graves], and discern between the righteous and the wicked." But be this as it may, "the hour is coming in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, to the resurrection of life; and they that have done evil, unto the resurrection of damnation." John says, "I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."—Rev. 20: 12. The Savior himself says, "The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."—Matt. 16: 27. Again, he says, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; (oh, what great and innumerable multitudes there will be!) and he shall separate them one from another, as a shepherd divideth his sheep from the goats, and he shall set the sheep on his right hand, but the goats on the left." Behold, then, the difference which will then be between the righteous and the wicked! But the most serious part of the subject is that which follows: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "If we are children, then are we also heirs." The kingdom is already prepared for the children of God: "of thy kingdom there shall no end."—Dan. 7: 14. Oh! what an inheritance! "The saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever."—ver. 18.

"Then shall he say also unto them on the left hand, De part from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Oh! how great is the difference between being blessed and being cursed, and that for ever! A man, however, may now choose whichever he will: cursing or blessing, death or life. Oh! how terrible it will be at the last judgment day for ungodly sinners to "fall into the hands of the living God," who is a consuming fire! The sinners in Zion will then be afraid; fearfulness will surprise the hypocrites. They will say, Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?—Is. 33: 14. The ungodly will then in vain "say to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" Then "every eye shall see him, and they also which pierced him, and all kinds of the earth shall wail because of him." Then it shall be said, "Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.....As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

This will also be a fulfillment of the parable of the net which was cast into the sea, and gathered of every kind; which when it was full, they drew to shore, and sat down, gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth." Then will also come to pass that which is expressed in theparable of the ten virgins: the wise shall go in unto the marriage

of the Lamb; but the foolish will have to stand without, vainly knocking and saying, "Lord, Lord, open to us." He will answer and say, "Verily I say unto you, I know you not;" or, "I never knew you: depart from me ye that work iniquity."

The ungodly are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment nor sinners in the congregation of the righteous." There they shall not be able to stand: they shall be "found wanting". "Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting."—Gal. 6: 7, 8. A curse or a blessing shall be your eternal reward. Upon the wicked the Lord shall rain snakes, fire, and brimstone, and a horrible tempest.—Ps. 11: 6. "Oh that they were wise, that they understood this, that they would consider their latter end!"—Deut. 32: 29. The righteous will then lift up their heads with joy, when their redemption has come.

When the Judge shall have divided the nations and pronounced the sentence, each class will then go to its appointed place to receive its reward. The righteous shall then enter into the joy of their Lord. He will set them over much. They shall be received up into everlasting habitations, in their Father's house. Yea, "they shall be caught up in the clouds, to meet the Lord in the air: and so shall ever be with the Lord."

But the ungodly shall be turned away into "everlasting fire prepared for the devil and his angels." Whosoever was not found written in the book of life was cast into the lake of fire." In short the wicked "shall go away into everlasting punishment: but the righteous into life eternal." Such will be the difference between them, after the judgment shall have been pronounced. Wherefore "awake, thou that sleepest."

In the third place we will consider the different states of the wicked and the righteous in eternity.

Inexpressibly great will be the difference there, as we may plainly see from the parable of the rich man and Lazarus, in which the Savior has, in a special manner, set forth the difference clearly and plainly; with the purpose, no doubt, that it may serve as an example and a warning. "In hell he (the rich man) lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." Oh! how many thousand times will then be afraid; fearfulness will surprise the hypocrites. They will say, Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?—Is. 33: 14. The ungodly will then in vain "say to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" Then "every eye shall see him, and they also which pierced him, and all kinds of the earth shall wail because of him." Then it shall be said, "Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.....As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

Note the difference, I entreat you, between "comforted" and "tormented." Oh! how greatly the words "Son, remember" must have aggravated his pain and torments! He was thereby reminded of his former life of luxury, in which he spent his days in sensual enjoyments, serving his own belly and mammon, whilst Lazarus lay at his gate, full of sores. He well might, therefore, have cried out with Micah, "Ye have taken away my gods which I made; and what have I more?" Abraham said further, "And besides all this, between us and

you there is a great gulf fixed: so that they which would pass from hence to you, cannot; neither can they pass to us, that would come from thence." Here is a fearful gulf of separation. Who can remove it? As he could, therefore, not obtain the least consolation for himself, he entreated Abraham to send Lazarus to his Father's house; for he had five brethren; that he might testify unto them, lest they also come into this place of torment. But neither this petition was granted him. But, on the other hand, Lazarus was comforted. He could now be at rest and rejoice in Abraham's bosom, by which we are taught how freely he was now accepted, and loved, and welcomed. He could now rest in the bosom of the father of all believers. His grief was now turned into joy, and his poverty into riches.

"Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him." Yea, it shall be well with the righteous in eternity: for they shall eat the fruit of their doings; namely of their good works. The fruits of the righteous in eternity will be eternal life "to them who, by patient continuance in well-doing, seek for glory, and honor, and immortality."—Rom. 2: 7. They that do good here, are rich in good works, ready to distribute, and willing to communicate, lay up in store for themselves a good foundation against the time to come.—1 Tim. 6: 18, 19. Those who, out of compassion, do works of love and mercy to the poor and needy, though it be only to the least of the brethren of Jesus, shall receive in return a rich reward in eternity; for the Lord will reward them for these things, as though they had done them to himself; and should they give to drink but a cup of cold water in the name of a disciple, they shall in no wise lose their reward. Such good works are to be reckoned here as the sowing of the righteous, the fruit of which they will enjoy or reap in eternity. There it shall be well with them. "Blessed are the dead which die in the Lord henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." They shall not be forgotten. "For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister." Heb. 6: 10.

Yea, it shall be well with the righteous. Although the ungodly may revile them now, and persecute them, and say all manner of evil against them falsely, yet great is their reward in heaven. Although the righteous now in tears here, yet there they shall reap in joy. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Yea, in due season they shall reap, if they faint not. Their mourning shall be turned into joy; they shall rejoice with joy unspeakable, and full of glory.—1 Pet. 1: 8. In the presence of God is fulness of joy; at his right hand there are pleasures for evermore. The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in them. Yea, there is wrought for them "a far more exceeding and eternal weight of glory." Crowns of life and crowns of righteousness will be given.

Oh joyful will the righteous be in their Father's house, where there are many mansions, and the streets of the city are of pure gold, like unto clear glass, where all are clothed in white robes, with palms in their hands. There "they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat." For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Jesus prayed that those whom the Father had given him may be with him where he is; that they may behold his glory. There they shall be like him; "for they shall see him as he is." "He shall change their vile body, that it may be fashioned like unto his own glorious body." They shall sit down in the kingdom of God, with Abraham, Isaac, and

Jacob; and shall be as the angels of God, and shall be in their society and in the society of the saints forever. They shall see God face to face. They shall see all the prophets and the apostles with all the blood-washed children of God, with whom they shall praise God and the Lamb. They shall rest with the people of God, and live and be happy for ever. Everlasting joy shall be upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." That is, "It shall be well with them." Then shall the fair hosts there go hand in hand on the plains of Zion.

But "woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him." It shall be ill with him, because he is of the evil or wicked one and is led by him. "An evil man out of the evil treasure of his heart bringeth forth that which is evil."—Luke 6: 45. "Ah sinful nation, a people laden with iniquity, a seed of evildoers!"—Is. 1: 4. How often has the Scripture pronounced woe on the ungodly! and yet they will not regard it. "The show of their countenances doth witness against them: and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves."—Is. 3: 9. "Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep." Woe! woe to the wicked! for the reward of their hands shall be given them. "He that despised Moses' law died without mercy under two or three witnesses: of how much sorrier punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherein he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

Oh, how dreadful will be the punishment of the wicked in everlasting fire, where the worm dieth not, and the fire is not quenched; where they must drink the wine of God's wrath, which is poured out without mixture in the cup of his wrath; and where they shall be tormented with fire and brimstone in the presence of the holy angels and of the Lamb, and the smoke of their torment shall ascend for ever and ever, and they have no rest day and night! Take warning, then, O man! and be converted, if you have not yet done so. Oh! the gnawings of conscience which it will cause the wicked then to know that they have brought themselves to this place of torment by their disobedience in rejecting the gospel of the grace of God, and must now suffer everlasting punishment; yea, "the vengeance of eternal fire."—Jude 7. There will then be "indignation and wrath, tribulation and anguish, upon every soul of man that doth evil." "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." Therefore, "fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell;" yea, I say unto you, Fear him. Do not say, there is no hell; for you would thus contradict the Son of God, who in speaking of the rich man in the parable, says, "In hell he lifted up his eyes, being in torments;" and of Capernaum he says, "Thou, Capernaum, shalt be thrust down to hell;" and again, "It is better for thee to enter hell into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched." To the serpents and Pharisees he said, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"—Matt. 23: 33. "Be not deceived; God is not mocked."

If the ungodly will not believe that there is a hell and an eternal punishment, that day shall come upon them inawares, and they must feel it, when it will be forever too late to repent. "For when they shall say peace and safety; then suddenly destruction cometh upon them....and they shall not escape."—1 Thess. 5: 3.

Then shall they see the difference there is between the

righteous and the wicked, and between him that serveth God and him that serveth him not.

Consider, then, O man! the difference between the two classes in eternity. To which do you belong? What does your conscience tell you? Oh, how great is the difference between everlasting happiness and everlasting torment! O man, I entreat you to deal honestly with yourself and with your poor soul. May God have mercy on me and on the reader; and so guard us that none of us may come to this fearful place of torment.

"Let us, therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it."

J. M. BRENNEMANN.

For the Herald of Truth.

Considerations for the Readers of the Herald and especially for those that have the Oversight of the Affairs of our (the Mennonite) Church

"Such trust," says Paul, "have we through Christ to God-ward; not that we are sufficient of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."

The ground of this our trust is, that we do not owe our sufficiency to ourselves. A man cannot, of himself, even think anything good, much less do it. In this, then, the glory of the ministry of the gospel stands in contrast with the ministry of the law.—2 Cor. 5: 14—18.

Hence, the subject which I wish to propose for consideration is substantially this: Is our present manner of instruction efficient to accomplish the object of the Scriptures, the attainment of a knowledge of Christ and of ourselves.

There is, therefore, much to be said respecting this royal priesthood of Christ, they being dull of understanding. The apostle Paul continues and says, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk, is unskilful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."—Heb. 5: 11—14 and 6: 1—3. By the various experiences which I have had in reference to myself and others, I have hitherto invariably found a great want of knowledge of the Scriptures existing. There are but few to be found who have mastered the first principles of the oracles of God, besides the comparatively small number of those that fill the ministerial office.

"Knowledge," says Buechner, "is the exercise of the human mind, by which the latter comprehends things, and is enabled to give a reason for what it knows and does; a light in the soul, by which it perceives clearly that which had previously appeared dark to it. It is (1) *natural*, or that which we acquire through our reason; as science, literature, prudence, &c. (2) *supernatural*, or that which we acquire by a direct revelation from God or indirectly through the revealed word of God, by which the Holy Ghost convinces the heart, that it is the truth of God, that we may know what is given us of God, and how highly we are favored by Him. This is the knowledge profitable to salvation."

Hence, it is said, "By his knowledge (upon whom rests the spirit of the Lord, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord) shall my righteous servant justify many; for he shall bear their iniquities"—Is. 11: 2 & 53: 11.

The apostles regarded it as not an insignificant matter, and

concerned themselves to promote this knowledge which is so indispensable to the church. Hear the apostle Peter (2 Pet. 1: 1). "The apostle's reference to this is worthy of notice, when he says, 'Them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ.' The meaning of this expression is, that the righteousness of Jesus Christ, as our God and Savior, alone made it possible to offer, as the ground of our faith, so glorious a Gospel for our own justification. Further the apostle, even in his salutation (ver. 2 & chap. 3: 3, 8), attaches as much importance to the knowledge of Christ, as though salvation depended as much on that as on all else. Consider his words of admonition from verse 3 to 11 inclusive: 'According as his divine power hath given unto us all things' that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence,' &c.

The apostle here takes, as the ground of this admonition to godliness and a godly walk, (1) that on it are founded promises of the very highest importance, which he mentions in the 10th and 11th verse: (2) that this godly walk is evidence of our knowledge, our faith, and consequently that on which it depends whether we shall remain steadfast or not in the pardoning grace obtained through faith (verses 8—9). "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."

Here let it be remarked that, in these evidences of godliness, it will appear, whether we have a living knowledge of Jesus, or whether we are really yet blind and cannot see afar off; whether we think on what, through faith, is bestowed on us, namely, purification and pardon, or whether we have already forgotten it again; and whether this grace is to remain with us, or not (making our calling and election sure). Compare verse 10 with 12—21.

Again, the apostle calls our attention to the importance of the foregoing admonition especially in reference to the future coming of Christ (comp. verses 11, 12 and 16), and says that therefore he will be not negligent to put them always in remembrance of these things, but that he will still continue in this epistle to admonish them diligently in the truth which was made known to them to establish them even by pointing them to the coming of Jesus, in order that, as long as he may yet be spared in this short life, he may be profitable to them. He desires, therefore, that—they be clearly informed of the coming of Christ (ver. 16—18), insomuch as he repeats the account of the transfiguration of Jesus on the Mount, as a prelude to his future revelation of himself in his glory at his second coming.

By the first coming of Jesus, the apostle says, vers 19, *the prophecy respecting his second coming is also made more sure;* or, as it is expressed, "we have also a more sure word of prophecy" (since the first advent of Christ). They could, therefore, confidently rely on the other prophecy concerning the second coming of Jesus; for just as a diligent searching of the word of prophecy will more clearly reveal Christ in his first advent, so it is also a great gain, in like manner to be able to make, in accordance with the prophecy, the impending second advent and appearance of Christ truly an object of esteem and expectation, until its fulfillment; for by this esteem and expectation we shall become better prepared and feel a greater inducement to practice those virtues which open to us an abundant entrance into the kingdom of Jesus, and enable us to look with joy to the time of his appearance. We must, of course, keep in mind that, in order to understand (interpret) any prophecy, the same Spirit is needed that inspired it (ver. 20, 21).

Likewise Paul makes earnest intercession for the Ephesians, who had been converted under his ministry (Eph. 3: 14, 21); as also for the Colossians (Col. 1: 9): "For this, cause we also," he says, "since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness," &c. (the necessity of knowledge).

I, then, ask again, is our present manner of religious training, as usually practiced, efficient to impart a proper knowledge of spiritual and divine things, as required by the Scriptures, in order to train up the present members of Christ's body, as useful and active instruments in his work, that each one may so employ the gifts bestowed on him as to be instrumental in building up the Church? Every one has his peculiar gift: one has a psalm (Col. 3: 16), another has a doctrine to communicate concerning some Christian truth, a third has the gift to speak in an unknown tongue, a fourth has an extraordinary revelation to communicate, a fifth has the gift of interpreting what is spoken in an unknown tongue. The rule in all cases should have for its object the edification of all.—1 Cor. 14: 26, &c.

A few words yet in reference to the general object of gifts. Paul writes thus to the Corinthians (Cor. 12: 4): "There are diversities of gifts, but the same Spirit. And there are diversities of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all."

"Gifts," "administrations," and "operations," are one and yet different, even as they may be referred to the three persons of the Trinity, in themselves one and yet different. The Holy Ghost imparts the gifts; for He, as the Revealer of the inmost thoughts of the Godhead, as the Spirit of holiness and of knowledge, (1 Cor. 2: 10,) that works newness of life in believers, gives also to this new life its particular course, and imparts knowledge, wisdom, faith, or the spiritual gifts. The administrations, and hence the more external ecclesiastical gifts of government and helps (1 Cor. 12: 28), which are bestowed on each one in his appointed sphere of action according to his gifts, are bestowed by Christ, who is king in the kingdom of God, and who bestows, not only internal qualifications for the respective callings through divine ordainment in the church, but also the outward universally acknowledged offices requiring them. But the operating power of these, both gift and offices, in order to effect a definite purpose, comes from the almighty power of the Father.

Again, Paul writes to the Ephesians (chap. 4), by way of admonishing them, how Christ instituted a system of culture for his saints. In verse 1—6, he entreatingly admonishes them to walk worthy of the vocation wherewith they are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace; for, having over them one Lord and one God, they received the same manner of spiritual gifts. In ver. 7 it is said, "But unto every one of us is given grace according to the measure of the gift of Christ." Here it seems that to each one a certain measure is imparted. Further, ver. 10 &c., "Christ ascended up far above all heavens, that he might fill all things. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry" (in the church). Here those holding offices in the church are appointed thereto by Christ himself, to instruct the saints, and to train them up for "the work of the ministry;" "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Here we understand to be meant the training up of the saints by these men appointed for this purpose, till each and every one, according to the measure

of the gift bestowed on him, attain the perfect stature of manhood. Then, in the third place, follow the fruit and real benefit of this culture (ver. 14—16), "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness whereby they lie in wait to deceive: but speaking the truth in love, may grow up into him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, making increase of the body unto the edifying of itself in love," "which is the bond of perfectness."—Col. 3: 14.

We will remark briefly the following in reference to the unity of faith and knowledge. It is the aim of the Christian church, that all its members attain through the working of faith a like knowledge of the Son of God. This is, however, not a mere knowing, but possible only when the power of Christ is experienced in the inner man; for a true knowledge of Christ without true conversion to him is not possible. For this very reason there are also different degrees in this unity of faith and of knowledge. The unity of the Spirit, as also of faith and of knowledge, has already (ver. 3) been set forth; but it must grow more and more pure and true, till not only the faith of each one individually has given place to a full, clear knowledge of Christ, but all those many great and small differences in faith and knowledge disappear, and all come to a like perfectness. Even Paul (Phil. 3: 13) included himself among those who had not yet attained perfection: how far, then, are we yet from having reached the state in which all the members of the church shall have progressed so far toward perfection!

This may be sufficient to convince every reader that, in regard to the knowledge which, as beforesaid, the Scriptures require us to seek, we, a negligent race, are yet far, very far in the background. Let every one take to heart and consider this sad state, and let the subject be brought up, at our conferences, and, in accordance with the above mentioned ordination of Christ, a better state of things be sought to be brought about, so that we as leaders be not found as "slothful servants," and our churches, as "foolish virgins" at that day.

It is customary here, that, at our conference-meetings, each member of the conference express his determination to abide still by the word of God and our Confession of faith. For our further consideration, therefore, I here take the liberty to make a few extracts from our Confession of Faith. On page 65 of "Conversation on Saving Faith," in the Answer to 77th Question, it is stated that "God the Father, and his Son, for the edification and improvement of the church—according to the testimony of St. Paul—have appointed some, apostles; some, prophets; and some, evangelists; and some pastors and teachers; for the edifying of the body of Christ" (1 Cor. 12: 28; Eph. 4: 11, 12), *which body is the church of Christ.* Again, in the 9th Article, Of the Office of Teachers and Ministers—male and female—in the Church, page 162: "And that he, moreover, before his departure, provided his church with faithful ministers, apostles, evangelists, pastors, and teachers, whom he had chosen by prayer and supplication through the Holy Spirit, that they might govern the church, feed his flock, watch over and superintend the same; yea, do in all things as he left them an example, taught them, did himself, and commanded them to do; and to teach the church to observe all things which he commanded them to do.—Eph. 4: 11; Luke 6: 12, 13; 10: 1; Matt. 28, 20."

Also from Barth's *Church History*, page 164, where he gives an account of our ancestors, the Waldenses, we make the following extract:

They acquired this correct knowledge of the truth by a diligent use of the sacred Scriptures. The word of God, prayer, and singing, were their daily food, which they did not neglect even in the midst of their labors. Hence, even the commonest classes of people were remarkably well-instructed in the word of God. Among them were found those who could re-

peat from memory the entire book of Job, and some, even the whole of the New Testament; for each father of a family exercised among them the spiritual priesthood. The father instructed the son; the mother, her daughter; those who had been students but seven days, in turn instructed others. Almost every one among them was able to read and write, which so many of the priests and bishops of the papal church at that time were not even able to do. Their mode of life was simple, temperate, and irreproachable; their conversation even was weighed by the word of God. The monk *Heribert*, in the time of *Bernhart*, in the 12th century, says of them, 'No person can be so ignorant as not to be able, in eight days after uniting himself with them, to have learned so much that he could not be conquered either in argument or example.' Of course they spoke the language of their country, and had the word of God in the same; whilst the Romish priests with their Latin spoke into the air, for nobody understood them, nor did they intend that anybody should understand them. They sustained themselves by the labor of their hands: chastity, humility, love, and industry prevailed among them. They called one another brethren and sisters, and possessed true brotherly love. They were loyal and obedient to their rulers; and their blameless life won for them in the esteem of just-thinking persons such a confidence that Waldensian servants—both male and female—and nurses were preferred to all others. *Rainer*, one of their most violent opponents, could reproach them with nothing except (1) that of all sects theirs was the most ancient; (2) that there is scarcely a country in which they were not to be found; (3) that, whilst all other sects by their blasphemous doctrines made themselves detestable, these Waldenses have a great semblance of piety, inasmuch as they lead a righteous life before men, and have a good and correct belief concerning God, and also hold to all the articles of faith in the Apostolic Creed; only that they hate the Romish Church and clergy. Another of their opponents says that heretics may be known by their modesty, honesty, piety, and every Christian virtue. He did, however, not perceive that he, by this very confession, acknowledged that these virtues were not to be found in the papal Church. They supported their poor, their preachers, and their missionaries, simply by voluntary contributions. For even this characteristic of a true and living church, the cordial fellowship of the members among themselves, was not wanting among the Waldenses. Their bishops were accustomed to send out evangelists to their churches in every country, of which they kept an accurate record. These went forth two and two. Whithersoever they came, they were directed in their course by the signs on the houses, which the Waldenses had placed on their doors or roofs. Where they observed such a sign on a house, they turned in, strengthened their brethren, instructed them in the word of God, exhorted them to stand firm in the persecutions, prayed with them, comforted them in their temptations, and ordained, by the laying on of hands, laymen as elders and deacons, who might administer the sacraments. They are, therefore, also called *Passenger* or Passengers, because they were sent abroad in every country. And so many of them were everywhere to be met with, that a missionary, who travelled from Cologne to Milan, could put up every night at the house of a fellow believer of the same faith. Generally the Waldenses maintained a constant intercourse and correspondence with their brethren in other countries, and, for this purpose, had confidential houses at Genoa, Florence, Venice, and other places, as places of resort for persons and letters. This contributed not a little toward the strengthening of believers and their advancement in godliness."

The Evangelizing Society, says Grandpierre, has, in France, thirteen pastors, forty-three evangelists, and thirty-six male and female teachers, (this corresponds with the ninth article of our Confession of Faith,) and, in the year 1856, its receipts amounted to 165,000 francs. That at Geneva had fourteen ministers, fourteen teachers, seven evangelists and seven female teachers, employed at twenty-nine stations, and its re-

ceipts for the same year amounted to 170,260 francs.—*Mennoniatische Blätter*.

If, with these reflections, there should arise in the mind of any one the question, "What profit can these unknown men be to us? let him do as the Spirit commanded Philip to do: approach him who desires to serve God, and ask him whether he also understands what he does and desires; and you will, no doubt, receive an answer to your question.—Acts 8: 30. The daughters of this Philip also received of the outpouring of the Spirit, for they prophesied.

In conclusion, the following remarks yet in reference to the application:—We are the men who, with Paul, should be conconcerned to bring to Christ a pure virgin or bride. Paul had reason to use for this end godly zeal, though interrupted by fears, lest he might fail in this purpose. 2 Cor. 11.

If Moses was said to be instead of eyes to the Israelites (Num. 10: 31), this was as much as to say that he was their leader, director, and protector; and in like manner Job was to the blind. (Job 29: 15). Buecher says, "Consider, eyes to the blind! this body of Moses turned out to be a cause of dispute between the devil and the archangel Michael." Christ and John called the eye that was sitting in Moses' seat a generation of vipers and of their father the devil.—Matt. 3: and John 8. Think on these things: for Paul says (2 Cor. 5: 20), "We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

For this God will try our work and search out our counsel. Wis. of Sol. 6: 3: Let us so act and so live that we may be able to say with Paul, "Be ye followers of me, even as I also have done."—1 Cor. 11: 1. Christ twice cleansed the temple of His Father's house.—John 2, Matt. 21. How will it be with the sons of Levi, when he shall come to his temple and, with his refining fire and fuller's soap, shall sit as a refiner and purifier, if they do not keep their Father's house in proper order? Heb. 3; Eph. 2; 1 Pet. 2; Mal. 3. We should be as the sons of Zadok who kept their charge and went not astray as the Levites went astray; and they were not to sanctify the people in their own garments, and in controversy we should stand in judgment and judge it according to the Lord's judgment. If any matter of controversy come up before us, let us examine thoroughly, and ascertain whether there exists only an *imaginary* or a *real* cause of offense. Let us not only teach the people of the Lord the difference between the holy and the profane, &c., but let us especially strive to understand the nature of the controversy ourselves, so that we do not deal with imaginary wrongs as we would with real ones, instances of which I have, in my time, seen result in the saddest consequences.—Ezek. 44: 15—25. Solomon says, "There be just men unto whom it happeneth according to the work of the wicked; again, there be wicked men, to whom it happeneth according to the work of the righteous. I said that this also is vanity."—Ecccl. 8: 14. So it happened to John and to Christ; when the deluded rulers were often led because the truth was spoken to them. If we examine the history of the church, we see plainly that there have always been more frequently offenses taken at *imaginary* than at *real* wrongs.

Therefore, my brethren and fellow laborers, be circumspect in your calling. Because God himself will thus accomplish his glorious work, be ye, then, also the more faithful. Be steadfast in the faith, and be not shaken in your mind by your own or another's imaginings; but rather grow more and more zealous and active in the work of building up the kingdom of God internally and externally. By the power and grace of the Lord it will bring forth fruit, and not remain unrewarded. Hence, it is evident that the hope of an eternal reward will not cause the Christian to become indolent, but much rather gives him courage and strength, to conquer even in defeat.

Preston, C. W.

J. BAER.

For the "Herald of Truth"
A Word in reference to Menno Simon's views concerning the Mode of Baptism.

Friend Editor,

Will you through the medium of your paper allow me to correct an error, in relation to the mode of baptism taught and practiced by Menno Simon and the early Mennonites?

Because Menno Simon writes, "We only find one baptism in the water which is acceptable to God, and contained in his word; namely, the baptism on faith" (die Taufe auf den Glauben), it has been contended that Menno Simon advocated immersion exclusively. But by reading the context every upright reader will concede that it is the baptism of believers in opposition to the baptism of infants and, not the mode, to which he here alludes.

If there could have been any difference of opinion on the subject, the following extracts from the complete "Works of Menno Simon" fully confirm the correctness of our statement.

In writing against those who refused baptism because they had been baptized in their infancy, after mentioning a number of vices which a true Christian must forsake, Menno Simon writes:

"We opine, this is much severer and more painful to the perverted flesh, which desires, at all times, to have its own way, than it is to receive a handful of water (in baptism), and an upright Christian must at all times be prepared for this, or else he is not born of God.

"He that is so perverted and unfaithful as to refuse God a handful of water (in baptism), how will such a one love his enemies, deny the desires of his flesh, serve his neighbor and take upon himself the cross of Christ.

"In 1 Peter 3, the Apostle teaches how internal baptism saves us, by which the inner man is washed; and not external baptism, by which the flesh is washed.

"Not, my beloved, that we seek remission of sins by baptism. By no means. For as we cannot obtain faith and repentance by baptism, so we cannot thereby obtain remission of our sins, nor peace, nor a free conscience; but we testify thereby, that we are sorry for our transgressions, and that we believe in the remission of sins.

"It is true, Peter says (Acts 2), "Repent, and be baptized for the remission of sins;" but this is not to be understood that we obtain forgiveness of sins by baptism. Not at all; for that would be a denial of the atonement of Christ. Because, if external baptism could save us without internal baptism, all that we read in the Scriptures concerning repentance and the new birth would have been written in vain: our salvation would depend on an element; the blood of Christ would have been shed in vain, and no one that is baptized could be lost. No, no. No external baptism will save us, as long as we are not renewed and regenerated with the heavenly fire and the baptism of the Holy Ghost of God.

"What think ye, my beloved, what think ye, if the new birth should be nothing more than a miserable world has hitherto supposed; namely, dipping in water; or to say, I baptize thee in the name of the Father, the Son, and the Holy Ghost? No, worthy brethren, no: verily, the new birth is, neither water nor word; but it is a heavenly, living, and moving power of God internally in our hearts, which emanates from God through the preaching of the word of God, which affects, renews, and changes our hearts."

There probably were proportionally a greater number of Mennonites who suffered martyrdom, than of any other denomination and of the considerable number of those whose manner of baptism we read, there is no mention of a single case of

baptism by immersion. They were baptized in houses and other places, and by pouring, and many of them were not only fellow-believers, but fellow countrymen, as well as contemporaries of Menno Simon.

We find no record of immersion having been taught or practiced by the followers of Menno Simon; but in the year 1637, which was 76 years after the death of Menno Simon, one Ucke Wallis, a seeder from the Mennonite Church, taught that Judas Iscariot, as well as the Highpriests and all others who were instrumental in the death of Christ are to be accounted blessed, because they fulfilled the purpose of God, and that it is a sin against the Holy Ghost to believe otherwise. He also contended that baptism should be administered by entire and repeated submersions.

It may have been from these Uckewallists (as they were called), that the *English Baptists* first received their baptism by immersion according to Benedict, and that a hundred years after Menno Simon's death, as he (Benedict) relates. But when we take into view the teachings of Menno Simon, and the practices of the Martyrs who adhered to the doctrines which M. S. taught, it is very plain that it could not have been from the early Mennonites, that the English Baptists received their opinions respecting the mode of baptism.

We do not wish to be understood as contending against the validity of baptism by immersion; but we do maintain, and it cannot be successfully controverted, that there is no evidence in any of their writings that Menno Simon or the early Mennonites either taught or practiced baptism by immersion, or that they taught the unscriptural and injurious doctrine that regeneration, or the new birth, consists in external baptism.

We have been induced to correct these erroneous assertions of ecclesiastical and other writers, because we know that many have been and are still misled, as we were ourselves misled to believe the unfounded and entirely groundless assertions that the Mennonites of the present day have departed from the mode of baptism practiced by their ancestors, the early Mennonites.

But, although they have not departed from their mode of baptism, it is lamentably true, that from a too free sociability with those who follow the injurious fashions, and manners, and customs of a corrupt and sinful world, and a consequent neglect of religious conversation, family devotion, and religious family training of the young, they have, in a great degree, departed, not only from the simplicity and humility, but from that fervent piety and love of God of the Martyrs, their ancestors, which neither the severest persecutions could overcome.

May God, in his mercy, through the merits of the Redeemer, cause a revival in the Church which will bring the people to a realization of the Gospel truth, that godliness is great gain, and is profitable unto all things, having promise of the life that now is, and that which is to come, and that the friendship of the world, is enmity against God; and that we may lead a quiet and peaceful life, in all Godliness. For the grace of God that bringeth salvation hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity.

PILGRIM.

The Erring.

BY JULIA A. FLETCHER.

Think gently of the erring!
Ye know not of the power
With which the dark temptation came,
In some unguarded hour.
Ye may not know how earnestly
They struggled, or how well,
Until the hour of weakness came,
And sadly thus they fell.

Herald of Truth.

Chicago, April, 1867.

Our Removal.

Having purchased a new printing press and types, the publisher has determined to move the office of the *Herald of Truth* to the town of Elkhart, in Elkhart County, Indiana. The *Herald of Truth* will, therefore, hereafter be published at the above-mentioned place.

NOTICE—CHANGE OF ADDRESS.

OUR CORRESPONDENTS, EXCHANGES, &c., will please take notice that our address after the first of April will be:

ELKHART, INDIANA,

to which place please direct all communications &c.

CONFERENCES.

THE SEMI-ANNUAL CONFERENCE in Canada West will be held in Christian Eby's Meeting-house, in Waterloo Co., Friday, the 5th of April, next.

THE SEMI-ANNUAL CONFERENCE of our Church in Lancaster County, Pa., will be held at Mellinger's Meeting-house on Friday, the 12th of April, being the Friday before *Good Friday*.

THE SEMI-ANNUAL CONFERENCE in Montgomery Co., Pa., will be held in Francoonia Meeting-house, on Thursday, the 2nd of May, next.

THE SEMI-ANNUAL CONFERENCE in Ohio will be held in Martin's Meeting-house in the neighborhood of Orrville, in Wayne Co., on Friday the 17th of May, next, being the 3rd Friday in the month.

Those coming by railroad will stop at Orrville on the Pittsburgh, Fort Wayne and Chicago road.

THE SEMI-ANNUAL CONFERENCE in Clarence, Erie Co., N. Y. will be held on Friday, the 10th of May, next.

THE SEMI-ANNUAL CONFERENCE at Meyer's Meeting-house, in Lincoln Co., C. W., (in the vicinity of the Twenty), will be held on Friday the 31st of May, next.

THE GENERAL ANNUAL CONFERENCE of the Amish Mennonite Church will meet on Whitinslide (the second Sunday in June) near West Liberty, Logan Co., Ohio.

Our Subscription List.

Our Subscription List has steadily increased, and yet there is room. We wish to remind our readers that, in procuring a press, &c., we have incurred a heavy expense, and shall need all the help, by way of subscriptions, that can be obtained. Therefore, do not stand idle. Endeavor to circulate the paper by obtaining new subscribers. This is our only source of income. Send for old numbers and circulate them freely among your friends and neighbors and thus seek to win them to the aid of this good work. We wish to have everybody interested

in this matter, that we may be able to do more good. The cause of Christ demands earnest workers.

The Sabbath.

I have received several letters recently, referring to the gross desecration of the Sabbath day now prevailing in many parts of our country, and, indeed, among the young people, as well as some older ones, of our own Churches. This should not be so. The Sabbath is a holy day unto the Lord; and no Christian should disregard it. Its hours are too precious to be lost, or wasted. Read the last two verses of the 58th chapter of Isaiah. They are as follows: *If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause them to ride upon the high places of the earth, and feed them with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it.* I would also call attention to the fourth commandment, given in the *Instructions for the Young* in another column with questions and answers upon it. We would also call the attention of ministers and parents upon this subject. Let every minister warn his flock against this sin, and let all parents give heed thereto, that their children observe the sabbath in a becoming manner. Let them be found at church on this day, or, if this is impracticable, let the day be spent in reading God's word and other good books, in meditation and prayer, and not in hunting, and fishing, and riding, and pleasure parties, and open sin, as is too many times the ease.

REMEMBER THE SABBATH DAY TO KEEP IT HOLY.

Order in divine Service.

We frequently see that, during meeting, there are persons, mostly young people, who whisper and laugh; there are others who go in and out, disturb the worship. There is another class who remain until the second prayer is concluded and then leave the house. These things are wrong; and, by a little attention on the part of the ministers and parents, might be obviated.

Where these things exist, the minister should kindly call attention to it and admonish his congregation to avoid these things. A word kindly spoken in this manner would in most cases be sufficient. Every parent also should admonish his own children and give them proper instruction in regard to their conduct while in the house of God, and in fact at all other places. "Let all things be done decently and in order."

Pride and Humility.

The article *Pride and Humility* will be published in pamphlet form in both the English and German language as soon as we get settled in our new home, and get our new office arranged.

To J. F.—For terms, name, and address, see last page.

For the Herald of Truth.

An Admonition.

Beloved friends and fellow travelers to eternity, when we look back into the past, we see that a great many of our friends brethren, sisters, and neighbors, yes, many a youth in the full bloom of life, have been called from time into eternity, to receive the reward of their labors, whether they have been good or evil; and we know not how soon the messenger of death may call for us. We do not know what a day may bring forth; whether our lives will be spared to the close of another year; or whether even another month or week shall be ours to live. Therefore, let us all strive to work out our salvation with fear and trembling; let us strive to prepare ourselves to meet our God; so that, when we leave this frail tenement of clay, and go hence to meet the Judge of the quick and the dead, we may have "a house not made with hands, eternal in the heavens," and hear the blessed words, "Well done, good and faithful servant; enter thou into the joy of thy Lord. Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world. Let us not be weary in well doing; for we know that our labor is not in vain. Let us try to walk in the narrow way, and "press towards the mark for the prize of the high calling of God in Christ Jesus;" for he that endureth to the end shall be saved.

Those who are still living in sin and disobedience to that Savior, I would beg you to forsake the world with its pride and vanity and enlist under the banner of Christ, take up your cross, receive his commandments, and try to follow in his footsteps. His Spirit will guide you into all truth. He is your true friend, he sticketh closer than a brother. If you accept and follow him, he will bestow upon you all the rich blessings of his promise in this life, and hereafter, life everlasting.

"Young people all, attention give,
And hear what I shall say,
I wish your souls with Christ to live,
In everlasting day.

"Young man, how can you turn your face
From such a glorious friend?
Will you pursue your dangerous ways?
Oh! don't you fear the end?

"Will you pursue that dangerous road
Which leads to death and hell?
Will you refuse all peace with God,
With devils there to dwell?

"Young woman, too, what will you do,
If out of Christ you die?
From all God's people you must go,
To weep, lament, and cry,

"Where you the least relief can't find
To mitigate your pain;
Your good things all you left behind,
Your souls in death remain."

Intercourse, Pa.

J. H.

For the Herald of Truth.

Contentment.

All things visible are natural. One year rolls round after another, and produces the change of seasons, from spring to summer, from summer to autumn or fall, from autumn to winter and from winter to spring again. Sometimes the weather is fair and pleasant; sometimes there are clouds, rain, and hail; sometimes there are snow and storm; sometimes it is

very warm, and then again very cold: but all these changes are necessary to preserve the earth in proper condition and make it productive. God has wisely so ordered it; yet there are many Christian professors, as well as non-professors, who are always dissatisfied and complaining about the weather, when it does not just suit their fancy. It is too warm or too cold, too moist or too dry, or does not suit their desire in regard to some other point, and much of their time is spent in discontent and fault finding. I think this is very wrong. We should always consider that God is the wise Creator of heaven and earth, and that he knows best, and does all things well. He provides for the lilies of the field, and for the fowls of the air, and shall he not much more also provide for you, O ye of little faith?

J. D. HERSHÉY.

For the Herald of Truth.

God is no Respecter of Persons.

What is more comforting and cheering to the poor and needy, and to those who feel their unworthiness, than that God is no respecter of persons. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners of whom I am the chief." My shortcomings are manifest unto all who know me, but the joy of my heart is that God is no respecter of persons, even the humblest, the lowliest, the most unworthy of all are accepted in his sight, if they come with a sincere heart, and in faithful obedience to his commandments; as Peter also says, "Of a truth, I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: "He is the Lord of all." "He knoweth our frame; he remembereth that we are dust." Ps. 103: 14. The words, "dust thou art, and unto dust shalt thou return," were not spoken to Adam only, but unto the whole human race: there is no exception made of any one. How vain, therefore, are those who exalt themselves above others, and pride themselves that they are better than others! Doth not the Savior say, He that exalteth himself shall be abased; but he that humbleth himself shall be exalted? Those who are rich in earthly possessions and those who wear gay apparel are most highly respected in the eyes of the world; and often these vain thoughts take possession of the Christian. But the words of the Savior point us to humility. He who was clothed in fine linen, and fare sumptuously every day, was reminded that he had his good things in this world. He was respected by the world, but God had no respect for him, because he lacked the "one thing needful." James says, "If ye have respect to persons, ye commit sin and are convinced of the Law as transgressors." But thanks be to God for the unspeakable gift of his dear Son; for he so loved the world that he gave his only begotten Son, that *whoever believeth on him* should not perish but have everlasting life, and no true believer is rejected, however humble he may be; for God is no respecter of persons.

Soudersburg, Pa.

S. R.

For the Herald of Truth.
A friendly Admonition to Young Christian Professors.

"Grieve not the Holy Spirit of God."

The Savior said that "every idle word that men shall speak they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Oh! how important are our words, and how much is depending upon them! How careful, then, should we be in guard against vain and idle words, which are so unprofitable and hurtful. It was doubtless to such injurious and idle talking, that Paul had reference, when he

said to the Ephesians (chap. 4: 29.) "Let no corrupt communication proceed out of your mouth; but that which is good to the use of edifying, that it may minister grace unto the hearers." He immediately adds, "And grieve not the Holy Spirit of God;" intimating that by such corrupt and idle talking we may "grieve the Holy Spirit." And again he warns them against "foolish talking and jesting which," he says, "are not convenient; but rather giving of thanks." Is not such foolish talking and jesting too common in our days among all Christian professors, and especially among the young? I have frequently been made to feel sad and sorrowful, and it has often been painful to my very heart, to see how cold, vain, and idle some of our young brethren and sisters appear to be, in their talk and conversation.

When they meet together in company, it often seems as if they had entirely forgotten their solemn vows, and engagements, and their promises to serve the Lord Jesus, by faithfully observing his ordinances and holy doctrines, and to renounce the world with all its trifling and sinful vanities. Oh! how ill-becoming it is for you, my dear young brethren and sisters, when you meet together, to pass away your precious hours by relating to each other foolish and trifling stories for the purpose to make each other laugh. Oh! grieve not thus the Holy Spirit of God." "Let your laughter be turned to mourning, and your joy to heaviness." How much better it would be, and also much more becoming your profession, if when you meet together, you would try to animate and cheer each other up "in the one thing needful," by reading and singing some edifying hymns and spiritual songs to the glory of God! Not only do you, by your corrupt and foolish talking and jesting "grieve the Holy Spirit of God," but you also thereby give an evil and injurious example to those who are no professors of religion. Your vain conduct will also bring the church into ill-repute, and cause it to be evil spoken of because of its lukewarm members. Oh! how serious, how careful, and how truly devoted to the cause of true religion should we be, by taking heed to our ways!

Know you not, my dear young friends, that the professors of Christianity are watched on every side, by the worldly minded? and how glad they are, to see you cold, indifferent and careless in your profession! You thus strengthen and encourage them in their wickedness, by your impious example, and also cause the Christian name to become odious, and thus you grieve the Holy Spirit.

The Savior has taught us to let our light so shine before men, that they may see our good works, and glorify our Father in heaven. Oh! how beautiful, and how pleasing a sight it is, to see young Christians go forth as bright, burning, and shining lights, in following the meek and lowly Savior in his footsteps! They are truly an ornament to the church. They may also, by their holy and pious walk and conversation, awaken and reprove the consciences of those around them who are yet unconverted and have a convincing influence upon them, and eventually bring them to reflect upon their sad condition, and also to embrace the holy religion of Jesus, and so glorify God. But it is not only by the vanity and unwatchfulness of young professors, that the Holy Spirit of God is often grieved, but too often, alas! by the unguarded and heedless conduct of the older ones, who ought to be bright and shining lights to the younger brethren and sisters, and show them, and all around them, the way, by a holy and pious example. But alas! alas! how few professors of Christianity are there now to be found, who with Paul would dare to say, "Be ye followers of me, as I am of Christ!"

Let us then all, both young and old, be more watchful, and prayerful in our calling; yea, let us be circumspect, and truly consistent in our holy profession, and bridle our tongue, that unruly evil, full of deadly poison, lest our religion be found to be vain. Let us not trust in being members of the church only, if we are not living and active members of Jesus. Let us remember that He with whom we have to do, is a searcher of

hearts; he can see into the very innmost recesses of our thoughts. "Be not deceived, God will not be mocked," neither will he ever suffer himself to be trifled with.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of a good report; if there be any virtue, if there be any praise, think on these things." But above all, "grieve not the Holy Spirit of God."

"And must I be to judgment brought,
And answer, in that day,
For every vain and idle thought,
And every word I say ?

Yes, every secret of my heart
Shall shortly be made known,
And I receive my just desert
For all that I have done.

How careful then ought I to live!
With what religious fear,
Who such a strict account must give
For my behavior here !

Thou awful Judge of quick and dead,
The watchful power bestow ;
So shall I to my ways take heed,
To all I speak or do."

A LOVER OF SOULS.

PERFECT LOVE.

BY ORPHEA PELTON.

God is love, and when we are filled with God, we are filled with love. Love that is perfect is a great love. The apostle in describing it, says: "It suffereth long and is kind; envieth not vaunteth not itself; is not puffed up; doth not behave itself unseemly; secketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth, believeth, hopeth, and endureth all things, and never faileth. Innocent and guiltless, it goes out into the world, among all classes and conditions of men, doing good. It conceals the faults and imperfections of others, and covers a multitude of sins. It never talks uncharitably, neither does it judge harshly, according to the *appearance*, but it judges righteous judgment. All may confide in it, for it reveals no secrets; none need fear it; it speaks no evil. If it is itself in an error, or has done anything wrong, it is exceedingly glad to find it out, and it is very grateful to the person that will tell him of it, feeling to say with the Psalmist, let the righteous smite me; it shall be a kindness; and let him reprove me: it shall be an excellent oil that shall not break my head. It loves its neighbor as itself; and Christians as Christ loved them. John xv: 12. He laid down his life for the sheep.

Love goes out and searches after the sheep and lambs who are wandering on the mountains, nipping wild flowers and drinking of poisonous streams, longing to find something to satisfy their hunger, and satiate their thirst. It knows that often they bleat and cry, and long to be back in the fold, to feed in green pastures, to hear the kind Shepherd's voice, and have him shelter them from the storms that ever and anon break above them. It does not look at these reproachfully, and think, O, you are always getting out of the fold! It is useless to try and keep you with us. No. It thinks they were led astray by some great goat which looked considerably like a sheep, or by some wolf in sheep's clothing. It knows not the force of the temptation, or the greatness of the trial under

which these went astray, so it seeks them out again, shows them the way back to the fold, and the Shepherd rejoices more over these, than over all the others that are safe about him.

It seems to me that the greatest of all is, to *think no evil*. How pure the heart, how unspeakably full of God the soul, that thinks no evil. How free! How happy! But you say there are those who do this, whom you know, that enjoy the blessing of perfect love. A Christian that circulates evil reports about other Christians, or that speaks evil of them, has not perfect love. It says the Apostle, we love one another, God dwelleth in us, and his love is *perfected* in us. "Charity is the bond of perfection." If we love one another it will not be in our hearts to say anything against any of God's children, and it will be exceedingly painful to us to hear any one else do so, "for we are members one of another."

A small portion of snow, descending from the top of a mountain, increasing in size every time it rolls over, and going with greater rapidity as it enlarges, has been known to bury a city. A report may be likened to it. It may commence with a simple word, or surmise. Slowly at first it circulates, then with greater rapidity, continually gathering as it goes from mouth to mouth, till at last it comes around to the one of whom it was spoken, and crushes one of Christ's "little ones." Let those beware who are guilty of so doing, lest it were better for them that a mill-stone were hanged about their necks, and they cast into the sea. Their words do eat as doth a cancer.

The word of God forbids evil-speaking all the way through. David, in his morning prayer said, "Lord who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that backbiteth not with his tongue, nor doth evil to his neighbor, nor taketh up a reproach against his neighbor." We are not to take up and send on a reproach against any one. What says the prophet Isaiah? "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with everlasting burnings?" Then he tells who shall dwell on high; who shall see the King in his beauty. "He that walketh righteously and speaketh uprightly, he that despiseth the gain of oppressions; that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil."

It is not a little thing to touch God's anointed to do them harm. One of the old Band-rules was, "Not to mention the fault of any, behind his back, and to stop those short that do."

Christians are members of Christ's body. There is no schism, no breach of union in this body. This is a great truth. If one member suffers, all the members suffer with it, or one member is honored, all the members rejoice with it: and God hath set the members every one of them in the body as it hath pleased him: and these members being knit together in love, are of "one mind," and love one another with a pure heart fervently. That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing.

Then let us leave faint finding, suspicious feelings, backbiting, every strife, etc., for where these are, there is confusion and every evil work, and may God grant that *redeeming love* may be our theme. What this generation needs that it may be converted, is the example of Christians who live what they preach, and profess; Christians whose walk is close with God; in whose mouth there is no guile, who are blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation among whom they shine as lights in the world.

A sister one time requested one to rub the dust off the glass that she might see her face better.—While doing so the thought flashed across my mind that we needed often to get to the blood, that Christ might see his image reflected better on our souls.

"Every moment Lord we need
The merits of thy dear Christ."
Earnest Christ.

The Holy Spirit.

"Quench not the Spirit."—1 Thess. 5: 19.

"And grieve not the Holy Spirit of God whereby ye are sealed." Eph. 4: 30.

"Ye stiff-necked..... ye do always resist the Holy Ghost, as your fathers did."—Acts 7: 51.

"They with Satan filled thy heart to lie to the Holy Ghost!"—Acts 5: 3.

"Whoever speaketh against the Holy Ghost it shall not be forgiven him."—Matt. 12: 32.

"He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation."—Mark 3: 29.

These passages are very solemn. They may well be pondered. We find the actions and sins they describe to be actually possible and practised among men. The first three named are simply dangerous to one's well-being, but the last three were mortal sins, never forgiven, and punishable with instant or final death. To resist the movings of the Spirit in seasons of reformation, to crush out its deep and keen convictions of wrong, to quench its earnest pleadings, or to grieve it by a persistent sinful course, or a loose christian life, is to court its eternal flight from the conscience, and to carelessly or boldly tread the verge of the gulf of ruin. To do these things lessens one's chances for salvation; but to do the other puts up the golden bars that forever shut the lost sinner out of Paradise. For how can the evermore unforgiven enter into life? And the barrier between these first sins—alas! so common—and the sin of Ananias and Sapphira, which seem to have been an attempt to deceive the Lord, is frail and thin. It was not lying unto men, but lying unto the Holy Spirit, and so not only grieving it but tempting its mysterious power. For this sin they were smitten dead on the spot.

No doubt others since then have similarly sinned and were in time similarly struck down as a divinely inflicted judgment. And there can be but one step between their sin of attempting to cheat the Holy Ghost or to rob God at his face, and the next and last fatal sin, the fearful sin of speaking hard words against the work of the sovereign Spirit, or of reviling and blaspheming it with human lips. The fate of those who do this is sealed. It constitutes the deadly destroying crime against high heaven, not to be prayed for and never to be forgiven of God. Wo be to those who impute to devils that which is plainly the work of the Holy Ghost. Mark 3: 30.

All are in danger of one or more of these sins. And to commit the first is to pave the way for the commission of the last. The scale gradually but still may surely descend. The Spirit of God is a holy, solemn, and awful presence, and he that treats its mission lightly, or turns his back upon its pleadings, performs an act that puts him in great peril. Its importance in reforming men is by the people of this age undervalued. Even christians seem to place a light estimate upon its oft-repeated agency. An unseen but omnipresent power, to blaspheme whom constitutes a sin of deeper guilt than to revile the holy Son of God (Matt. 12: 32), provoking divine wrath unto eternal damnation, and whose influence in human redemption is made mention of not less than three hundred times in the Bible, must of necessity be of extraordinary overwhelming consequence. And yet the people live as if there were no Holy Ghost.

It is a delicate and responsible work to have to do with this awful monitor. And if the texts at the head of this article are true, they are tremendously true. Saith God, "My Spirit shall not always strive with man." Hence there must come a time in the history of each soul when its summons to penitence and prayer is decisive. To disobey them is to dare the impatient thunderbolts of the Omnipotent. A persistent impinenace will quickly reach this point of ruin. "No man can come to me," said the Savior, "unless the Father which hath sent me draw him." The Spirit's wooing is undoubtedly here referred to. And the passage being true, as all men must

come to Christ to be saved, to feel for one single hour the divine compelling in the conscience is worth a world.

We are very much impressed with this subject. And the more as we feel compelled to believe that the great mass of the people in our land have grieved and resisted the unutterable and silent admonitions of this celestial "visitant," and steeled their hearts under its repeated calls, until, wearied with rejection and insult, it has mournfully turned away and there is but little of its restraining, converting influence left in community. Hence the lack of revivals, the prevalence of worldliness, the carnival of pleasure and crime every where. "The Holy Ghost saith, To day, if ye will hear his voice, harden not your hearts."

That men would heed its warnings and yield to sovereign and eternal Love, ere the white-winged, invisible messenger, whose mission of mercy will very soon end, forever abandon a lost world and go up with the Bride. For then it will be *too late*. For such, there remains no song of seraph, nor harp of gold, nor long, glad eternity of full, rich, golden life,—but instead thereof the outer darkness, the wailing and gnashing of teeth, the keen despair, the everlasting destruction, the lake of fire, and the second death. We do affectionately and earnestly charge the reader, if he or she be an unconverted person, not to trifle with mercy's calls, nor to resist the pleadings and strivings of the Holy Spirit.—*World's Crisis.*

Kneeling in Prayer.

EDITOR:—The question whether the Scriptures require us to kneel when we pray, is an important one, and with your permission I wish to consider it in connection with several Scripture passages.

1s. Are we commanded to kneel in prayer? Answer. In Isaiah 45: 23, we read, "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear." In Romans, 14: 11, Paul, writing by inspiration, uses this quotation, "Every knee shall bow, and every tongue shall confess." So it is a warrantable interpretation to say the prophet would imply a true and sincere confession on our knees, before the God of heaven. Again, Psalm 95: 6, "O come, let us worship and bow down; let us kneel before the Lord our Maker." Allowing the prophets to speak as they were moved by the Holy Ghost, how much short of a command would the above be?

2d. What was the ancient custom or rule? We turn to 1 Kings, 8: 22, and there we read, "And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands toward heaven," &c. And when we pursue this prayer through we find in verse 54, as follows, "And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees with his hands spread up toward heaven."

Here, then, is the true mystery of the ladder which unites heaven and earth: the Son of man first descending to assume our nature, to achieve in it the work of man's redemption, and then, having finished the work given him to do, ascending triumphantly in glorified humanity up to heaven again. And behold here too the Lord standing above.

The plan of salvation of Providence is the design of him who worketh all things after the counsel of His will who in Christ Jesus hath abounded towards us in all wisdom and prudence, and who, in bringing many sons to glory, hath made the Captain of their salvation perfect through sufferings. And who are they that ascend and descend along this mysterious scale? "He maketh his angels spirits, and his ministers a flame of fire....Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

Acts, 7: 60; 9: 40; 20: 36; 21: 5; Romans, 14: 11. 1 Cor., 14: 25. Philippians, 2: 9, 10, 11. Rev., 4: 9, 10, 11; 5: 7, 8, 14; 7: 11, 12; 11: 16, 17; 19: 4, 5, 6—10.

What was the practice of the apostles and the primitive Christians, I think, would be safe for us. And here it is seen that it was not the custom either to stand up on the feet, or la-

zily to sit and incline their heads while prayer was being made. Go thou and do likewise. Jesus bowed in the garden of Gethsemane; and are we better than our Lord? How unlike the meek and lowly Jesus, to stand while praying! O, for more of the spirit of Jesus, "who, though he was rich, for our sakes became poor that we through his poverty might be made rich." "Now if any man have not the spirit of Christ, he is none of his." How much more it savors of a humble heart, to bow and humble ourselves under his mighty hand, than to stand as if we were under no obligations to God, but were rendering a service! O, God, give us a humble heart.—*Religious Tel.*

A D R E A M.

"Behold a ladder set up on the earth, and the top of it reached to heaven." Gen. 28: 12.

Dreams are generally frivolous, meaningless, or absurd. But here is a dream worth recording. "Behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it." The circumstances of the dreamer partly interpret the vision. Jacob's holy desires, his faith, and his prayers, had ascended as on angels' wings up to the throne of God. Protection, and favor, and comfort, descend from the eternal throne, as through the ministration of angels, on Jacob's head. The top of the ladder reached unto heaven; but the Lord on high is above it. It stands upon the earth, but the eye of Jehovah is at its foundation, and his almighty arm giveth it stability. The Cherubim and the Seraphim are not above his control and authority: a poor enlightened pilgrim is not beneath his notice. Thus the great plan of divine Providence, upholding all things, observing all things, and subduing all things to his will, was feelingly conveyed to Jacob's mind in the vision of the night; and in it the world is instructed that, however great the distance between heaven and earth, however inaccessible that bright abode may be to flesh and blood, to celestial beings it is but a few steps of a ladder: before an omnipresent God, intervening space is swallowed up and lost; and in condescending morey sovereign grace keeps that communication ever open which the malice of hell and the apostasy of man had well nigh interrupted forever. But I should give you a very imperfect interpretation of this mysterious dream, should I stop short in it as merely a symbolical representation of the plan of Providence; for, in looking into another part of the sacred record, I find the same expressions and ideas applied to a subject of special concernment to the Christian world. Christ, when entering on the discharge of his public ministry, and having given Nathaniel a personal and convincing proof of his divine knowledge, adds, "Thou shalt see greater things than these. Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."

Here, then, is the true mystery of the ladder which unites heaven and earth: the Son of man first descending to assume our nature, to achieve in it the work of man's redemption, and then, having finished the work given him to do, ascending triumphantly in glorified humanity up to heaven again. And behold here too the Lord standing above.

The plan of salvation of Providence is the design of him who worketh all things after the counsel of His will who in Christ Jesus hath abounded towards us in all wisdom and prudence, and who, in bringing many sons to glory, hath made the Captain of their salvation perfect through sufferings. And who are they that ascend and descend along this mysterious scale? "He maketh his angels spirits, and his ministers a flame of fire....Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

Selected by H. WALTER.

Visits of the Apostles to the Churches.

"Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas; namely, Judas surnamed Barsabbas, and Silas, chief men among the brethren."—Acts 15: 22.

The infallible mark of fellowship with our Lord and Savior Jesus Christ is "love". John 13: 35. If we could entirely escape the snares of Satan (who generally desires to shine in the church as an angel of light), the church would even now still be "of one heart and of one soul." But through the fall of man, we, the descendants of Adam, are every one also very imperfect beings; and although through Christ we win more than through Adam we lost, yet even the man that is new-born, that is regenerated, the man that desires to do good and to forsake evil, is continually exposed to temptations, so that "no flesh should glory." For salvation in Christ Jesus is a gift through grace, and not a reward of merit on our part.

Since, therefore, man as long as he is clothed in flesh and blood, is such an imperfect being, all our views and thoughts, even in reference to the doctrines of divine grace, are alas! too often also full of imperfections; whence, no doubt, so many sects have arisen, we being yet too carnal (1 Cor. 3: 3, 4); and how much more easily is a division caused than a union effected!

As already, in the time of the apostles, the wicked enemy sought, on every occasion, to sow "tares," as we can see, so, even at Antioch, the place where "the disciples were first called Christians," a dissension soon arose; and this dissension originated with those that called themselves brethren—that believed; for in Acts 15: 24, it is said, "Forasmuch as we have heard that certain which went out from us, have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law; to whom we gave no such commandment."

The apostles, therefore, immediately took the matter in hand, and not only sent "letters" by Paul and Barnabas, but also sent with them chosen men; namely, Judas surnamed Barsabbas, and Silas, and sent them to Antioch; and these men "exhorted the brethren with many words, and confirmed them."

Such were the means which almighty God employed through the apostles and elders, to calm the discord, and to restore peace. But Paul and Barnabas resolved, also to go, not only to Antioch, but to all the cities in which they had preached the word of the Lord, to see the brethren, and "how they do."

Hence, I wish to propose to all the brethren and sisters, and especially to our "Omnish" brethren, the following question: Would it not be in accordance with the practice of the apostles and with the teachings of the Gospel, if, at the yearly conference, men were chosen to visit the churches; and, not only to visit the churches, but to preach the Gospel to all men?

I believe that, by this means, many a difference of opinion might be adjusted, many a dissension avoided, and much good done. God the Lord makes use of many means to make known his holy word among men; therefore, seeing and knowing that an urgent work in the Lord's harvest is to be done, let us not neglect it; for "to him that knoweth to do good, and doeth it not, to him it is sin."

Consider the divided condition of the body of non-resistant professors of Christianity, although we agree in the main principles of our faith in regard to the doctrines of the Gospel, and have much less ground for separation than was the case with the church at Antioch. As it is, therefore, our duty to avoid division, so it is also our duty to seek to reunite, when a division has been caused; and I believe confidently that the choosings of brethren for making visitations (after the manner of the apostles) would be pleasing to the Lord and profitable to men;

yea, a means by which the different branches of non-resistant Christians might again become more united.

Likewise, as there are, at this day, many Antiochs, where differences of opinion in regard to the keeping of the law prevail, so also there are many Ephesus, where it might justly be said, "We have not so much as heard whether there be any Holy Ghost" (Acts 19: 2); and also many a Galatia, where they suffered themselves to be bewitched, that they should not obey the truth, and have again turned to the weak and beggarly elements. Yet may God be merciful to us also as to them, and through his Spirit direct our hearts and minds to Christ Jesus.

Believing this to be no new thought, but one that was entertained by the apostles themselves, I would ask the patience of all the brethren and what they examine this matter thoroughly.

BENJ. EICHE.

What is that in thine Hand?

Ex. 4: 2.

Moses doubted. He felt his own weakness and inability for the work assigned him, and did not rest in the strength of the Lord. God, therefore, gives him a lesson: "What is that in thine hand?" And he said, "A rod." A rod—a common thing, a valueless thing in itself, a dead powerless thing. So, when God sends us forth to any work, and we feel our inability to do it, he asks us, "What is that in thine hand?" What abilities are already thine? Use them. What opportunities are thine? Seize them. What mean we by asking for and seeking other endowments, other circumstances? He who made us and placed us where we are, is He who sends us to the work, and He wills that we use what is in our hand. "A rod," said Moses. What power in that? It might serve to guide sheep, but not to direct the hearts of Israel. True in itself. But God works by the feeblest instruments. He bids us use the talent we have, and pledges himself both to bless that, and to give to us more abundantly. A rod in thine hand, used according to the commandment of God, may be of more power than a scepter.—*Bible Hours.*

Children's Column.

Children obey your parents in Lord; for this is right."

The old commandment given to Moses about the duty of children towards their parents, of which we read in the 17th verse of the 21st chapter of Exodus, was as follows: "And he that curseth his father or his mother shall surely be put to death"; and we find the same in several other places in the Bible.

In the 16th verse of the 27th chapter of Deuteronomy, it is said, "Cursed be he that setteth light by his father or his mother, and all the people shall say, Amen." "To set light" means to disregard the wishes and commands of our parents, to think lightly of them, to despise them, to hold them in contempt, as though they were unworthy of our regard and attention. Solomon says, "The eye that mocketh at his father and despiseth to obey his mother, the ravens of the valley shall pluck it out and the eagles shall eat it." This is strong language, to show God's frown upon disobedience, and his determination to punish it. Under the law of Moses, he that did these things, or cursed his parents, must be stoned to death. What a dreadful sentence this was! Did you ever think of it, my young friends? If you have not, you should do so now.

To obey our parents in the Lord is to obey them faithfully in all things that are right and good, because God has com-

manded us to do so. But if we had wicked parents, who should tell us to do something that was wicked or sinful, then we should not do it. Commandments of God must be kept above all things. If we had wicked parents and they should tell us to lie, or steal, or cheat, or swear, or fight, or do any other wrong thing, we should not do it, because it is sin against God. But I hope none of my young readers have parents who tell them to do anything that is wrong.

The fourth commandment teaches us to honor father and mother. How shall we honor father and mother? By obeying them in the Lord, for this is right. But there are many young people who do not regard this commandment of God. They dishonor their parents in many ways, and think nothing about it.

Some of you, perhaps, may say, "Well, I stay at home, and work, and do what my parents tell me." I never speak evil of my parents, never despise their authority; I love them and try to please them." It is well, if thus you do.

But perhaps you have pious and godly parents, who love and fear God, lead a meek and humble life, renouncing all the lusts, the vanities, and follies of the world, abstain from the foolish fashions, the unprofitable conversations and other evil practices; but, disregarding all their high and holy motives, you have chosen a different course. You walk after the desires of your own heart, proud and haughty, fashionable and gay, spending your leisure time in the foolish conversation, and idle amusements of the world, so that it is sometimes said, "Behold him, he wants to be a Christian, he wants to be pious and godfearing; but see his children; they are as bad as any body's children!" Indeed, I am sorry to say that I have heard of ministers who went to preach at certain places, and did preach the Gospel, and afterwards it was said, "Now he need not come here to preach to us against fashion and pride, for his own children were also here in meeting, and they were dressed more fashionable than any others." Now, dear young friends, if this is so, were you not dishonoring your parents? Let me plead with you, and exhort you that ye do not thus allow yourselves to be misled, and become an offense to others, while at the same time you are dishonoring your parents, and injuring their influence and sinning against God. Give your young hearts to God, learn to serve him, to depart from evil, to do good, to glorify your heavenly Father, and prepare for the happiness of that world where all is peace, and joy, and love.

C. W.

Instructions to the Young, in the Principles and Practices of the Christian Religion.

IN QUESTIONS AND ANSWERS.

XIII. THE FIRST COMMANDMENT.

1. What is the preface to the ten commandments?

A. The preface of the ten commandments is in these words, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Ex. 20: 2.

2. What does the preface to the ten commandments teach us?

A. It teaches us, that, because God is the Lord, and our God, and Redeemer, therefore it is our duty to keep all his commandments. Lev. 19: 37. Mal. 1: 6. Ps. 107: 43. Ex. 19: 4, 6. 1 Jn. 5: 3.

3. Which is the first commandment?

A. The first commandment is, Thou shalt have no other gods before me. Ex. 20: 3.

4. What is forbidden in the first commandment?

A. Idolatry, or the worship of idols. 1 Jn. 5: 21. 1 Cor. 10: 14. Is. 42: 8.

5. Of what does idolatry consist?

A. Idolatry consists of two kinds, external and internal idolatry.

6. Of what does external idolatry consist?

A. External idolatry consists in worshiping as God, any person, creature, or thing besides Jehovah, such as the sun, moon, stars, birds, beasts, men, angels, or any other natural or artificial object. Rom. 1: 21—31. Gal. 4: 8.

7. Of what does internal idolatry consist?

A. Internal idolatry consists in an inordinate love of the creatures, riches, honors, the pleasures of this life, or any thing by which our supreme love is withdrawn from the true and living God. Matt. 6: 24. 1 Jn. 2: 15—17. Eph. 5: 5. Col. 3: 5. Phil. 3: 19.

8. What is required of us in the first commandment?

A. That as the only true and living God, we worship, love, and fear Him above all things, and Him only, put our whole trust in Him, and serve Him with gladness of heart. Excl. 12: 13. Matt. 4: 10. 6: 24. 10: 37. Ps. 111: 10. Pro. 23: 26.

XIV. THE SECOND COMMANDMENT.

1. Which is the second Commandment?

A. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments.

2. What is forbidden in the second commandment?

A. The making and worshiping of any image, likeness, or representation of God, whether real or imaginary, and every form of false worship that is not in accordance with the Word of God. Ps. 97: 7; Is. 40: 25; Acts 17: 29; Rom. 1: 22, 23.

3. What is required of us in the second Commandment?

A. The second commandment requires that we should receive, observe, and keep pure and entire, all such religious worship and ordinances as God has appointed in his word. Jn. 4: 24; Dent. 12: 32; 32: 40.

4. What belongs to the worship of God?

A. The contemplation of the word of God, the preaching of the Gospel, prayers and intercessions, praise and thanksgiving, and the observing of the sacraments according to divine appointment. 1 Tim. 2: 1; Matt. 26: 30; Acts 2: 42.

5. How does God particularly enjoin upon us the keeping of this commandment?

A. By declaring that he is a jealous God, he will punish the disobedient, and show mercy unto those that love him and keep his commandments.

6. Why does God thus enjoin this commandment?

A. Because he will not give his glory to another, and a departure from the true worship of God is the source of every kind of superstition and moral corruption. Isa. 48: 8. Ps. 115: 1. Rom. 1: 21—32.

XV. THE THIRD COMMANDMENT.

1. Which is the third commandment?

A. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain. Ex. 20: 7.

2. What are we to understand by the name of the Lord?

A. Everything through which God makes known his being unto us: His names, titles, attributes, ordinances, word, and works.

3. What is forbidden in the third commandment?

A. All perjury or false swearing, blaspheming, the use of profane words, abusing or using thoughtlessly or irreverently the name of God or anything whereby he maketh himself known. Lev. 18: 21; 19: 12, 24; 15, 16; Deut. 18: 10—12.

4. Is the swearing of oaths under any circumstances allowable?

A. Under the Mosaic dispensation, on important occasions, oaths were permitted; but under the Gospel dispensation, all oaths are strictly prohibited. Matt. 5: 33—38. Jas. 5: 12.

5. What is required of us in the third Commandment?

A. The third commandment requires that we should use the names, titles, attributes, ordinances, word, and works of God with reverence and holy fear. 1 Cor. 10: 31. Ps. 29: 2. 138: 2, Rev. 4: 8.

6. What special warning does God annex to the third commandment?

A. That he will surely visit his righteous judgments upon all those that disregard the instructions of his holy law. Gal. 6: 7. Heb. 10: 31.

XVI. THE FOURTH COMMANDMENT.

1. Which is the fourth commandment?

A. Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the sabbath of the Lord thy God: in it thou shall not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it. Ex. 20: 8—10.

2. What is forbidden in the fourth Commandment?

A. The fourth commandment forbids all desecration of God's holy day, whether by worldly labors, sinful pleasures, vain thoughts, idle conversation, unnecessary care, or the neglect of the duties required. Jer. 17: 21, 22. Matt. 24: 20; Lu. 23: 56; Isa. 58: 13, 14.

3. Is all manner of work on the sabbath day forbidden?

A. No. Works of charity and works of necessity are permitted, and by the example of the Savior, enjoined. Matt. 12: 1—15. Lu. 13: 11—16; 14: 1. Jn. 5: 16; 9: 14.

4. How, then, should the sabbath day be spent?

A. In holy resting from all our worldly employments, in attending public worship, in reading the Bible and other good books, in meditating upon heavenly things, in godly and edifying conversation, in prayer and praise to God, and in works of charity. Col. 3: 16; Acts 5: 21; 20: 7; Lu. 4: 16; 1 Cor. 16: 2; Rev. 2: 10.

5. What does God require of us in the fourth Commandment?

A. That we should keep holy unto him such set times as he has appointed in his word, expressly one day in seven to be a holy Sabbath unto himself.

6. Why was the Jewish Sabbath kept on the seventh day of the week?

A. In remembrance of the creation of the world and the deliverance of the children of Israel from the bondage of Egypt. Gen. 2: 2, 3; Ex. 20: 11; Deut. 5: 15.

7. Why is the Christian Sabbath celebrated on the first day of the week?

A. In remembrance of the resurrection of Jesus Christ, and the redemption of mankind from the bondage of sin and death. Matt. 28: 1. Acts 20: 7. 1 Cor. 16: 2.

8. What especial reasons are there for keeping the Sabbath holy?

A. We have six days wherein to do our work, and this is the "Lord's day." He claims it for his own, in order that we may rest our bodies, worship him, gain spiritual strength, and thus prepare our souls for the rest which remaineth for the people of God in heaven. Heb. 4: 9.

XVII. THE FIFTH COMMANDMENT.

1. Which is the fifth commandment?

A. Honor thy father and thy mother: that thy days may

be long upon the land which the Lord thy God giveth thee. Ex. 20: 12.

2. What does God require of us in the fifth commandment?

A. That we should love our parents, honor and respect them, give heed to their counsels and instructions, and strictly obey them in all things that are not contrary to the divine will. Pro. 30: 17; Ex. 21: 15, 17; Prov. 1: 8; 23: 22; Col. 3: 20; Ep. 6: 1—3.

3. What is forbidden in the fifth commandment?

A. In the fifth commandment we are forbidden to do anything that is disrespectful to our parents, to neglect any duty which they require of us, or in any manner to disobey their wishes or their commands. Lev. 20: 9. Deut. 27: 16.

4. What duty does God require of parents towards their children?

A. That they should bring up their children in the nurture and admonition of the Lord. Eph. 6: 4.

5. What has God promised unto those who faithfully keep this commandment?

A. Long life and prosperity. Deut. 5: 16.

6. Do you always try to obey this commandment?

(To be continued.)

Married.

On the 14th of March, in the house of Christian Schlabach, in German township, Holmes Co., Ohio, by Pre. Levi Miller, DANIEL HOCHSTETTLER, of Elkhart Co., Ind., and BARBARA Miller, of the above-mentioned place.

On the 21st of February, in Butler Co., Ohio, by Pre. Joseph Augspurger, JOSEPH SCHLABACH and BARBARA OSWALD, both of the above-named place.

On the 5th of March, at the house of Joseph Eshleman, by Bish. Peter Eshleman, JOHN HURST and SUSAN BOYER, both of Washington Co., Maryland.

On the 10th of March, in Bureau Co., Ill. by Pre. Jos. Stuckey, JOHN HEIMEN and MARY WIDRICH, both of the above mentioned place.

On the 19th of February, at Mill Creek, Lancaster Co., Pa., by Bish. John Stoltzfuss, Pre. JACOB STOLTZFUSS and NANCY KURTZ.

Died.

On the 9th of March, in Allen County, Ohio, after an illness of about seven weeks, of typhoid fever and diphtheria, ANNA, daughter of Samuel and Magdalene STEMMER, aged 18 years and 21 days. She was buried on the 10th in the Mennonite grave-yard. Many friends and relatives were present, and an impressive funeral discourse was delivered by Daniel Brower from Rom. 8: 28; also exhortations by C. Culp and the writer.

Anna was much beloved and respected by her parents and by all that knew her. Previous to her sickness she made known to some of her friends that she intended to join the church this spring. But alas! her calculations on earth were soon frustrated! Her favorite hymn used to be,

"Oh, for a closer walk with God,
A calm and heavenly frame."

ordinance, it evidently follows that it is a part of the Christian's duty, and this again goes in part to prove the second part of my proposition; namely: That it is as much the Christian's duty to practice Feet-washing as to be baptized and to partake of the Lord's supper, or to keep any other command which Christ has given or revealed to us in his word; for if it is a divine command as we have shown, it is our duty, not only to uphold it in principle, but to practice it also. And to show that it is a command co-equal with baptism and communion, let us consider that Jesus was baptized of John in the Jordan, because "thus it becometh us to fulfill all righteousness." He instituted the sacrament of the Lord's Supper, that his followers might eat the broken bread and remember him and his sufferings for their sins, and drink the wine, as emblem of his shed blood, and bear in remembrance the atonement and the salvation of their souls, which he has wrought out on Mount Calvary, and thus ever remain faithful. By shedding his blood, he purged them of their sins and reinstated them into the favor of God. Upon the same time that he instituted the supper, he also washed the disciples' feet; for we read that, after supper, the Lord laid aside his garment, and took a towel, and girded himself, and took a basin, and began to wash the disciples' feet.—Hence, as he did this upon the same time that he instituted the sacrament of the Lord's Supper, may we not infer that it forms a part of the same, and since he himself performed it, and enjoined the same, upon his followers, even he enjoined baptism and the sacrament, it at once becomes evident that it stands co-equal with the most important parts of the Christian's duty, and consequently he should practice it as much as baptism and communion or any other command which Christ has left us. This, then, proves the second part of my proposition.

There are, however, still some other points, and innumerable reasons which are put forth to argue against these matters, some of which I have before referred to. One of these is, that the Jews lived in a warm country and wore sandals instead of shoes on their feet, and their feet becoming dirty and dusty by travel, therefore, to enhance cleanliness and comfort it became necessary to wash the feet, making it appear that it was done out of necessity, and not as a religious ceremony. But this is a fallacious argument, and must appear so to every intelligent person. However, let us admit that it was even so, that the practice originated out of necessity, and not as a religious ceremony, which we cannot deny, and which *all must readily admit*, for we know that it was even so. But is it not so still? Is not this custom or habit yet, even at this day, as needful for comfort and cleanliness as it was in the days of Christ, or in the days of Moses, or in any age since the world was created? But again the question arises. Was it necessary to wash the feet in the Church, or at the place where the supper was taken? Is it not reasonable to suppose, if we may speak in a common-sense way, that the people in those days provided for their daily comfort as much as they do at the present day? and to speak plainly, are we to suppose that they would come into the worship of God, before having first washed themselves, any more than the people of the present day? And do not the people of this day still get their boots or shoes covered with dust and mire when they go to worship? Yet it is unnecessary to wash them; and just as well could the disciples of Christ go to worship and perform their religious services in their sandals, feeling no more inconvenience from them than we do in our boots and shoes, because habit had used them to it. Hence it appears that this doctrine is in the highest degree absurd, and the necessity of Feet-washing, to enhance comfort and cleanliness in the worship of God, is a vain presumption and has no evidence whatever.

Again, if it was needful for their comfort, why should they leave it until after supper? Should their comforts not be attended to as soon as they arrived at the place, as is the custom at present? We are always anxious to make our guests comfortable as soon as we receive them. Should not this, then, have been the first exercise? for we read that after supper Jesus laid aside his garment and girded himself with a towel, and began to wash the disciples' feet. Hence we must conclude that, if it was at all necessary, it was necessary before supper; but if it was not necessary before supper, it cannot have been necessary after supper. Consequently as it was not done until after supper, we conclude that it was not necessary at all for this

purpose. Hence, then, we see again that the proposition is incorrect and has no just evidence in it.

Having now shown that Feet-washing is a divine ordinance—that it is an ordinance which stands in close connection with baptism and the sacrament, and is therefore co-equal with them, and hence should be practiced as well as those—that it was not instituted, enjoined, or practiced, because it was necessary to enhance comfort or cleanliness, I will now proceed with my conclusion, namely:

That it was not practiced for comfort. The advocates of this idea may then inquire. Why was it practiced at all? I answer, *To show humility*—to show the humiliating condition to which the Christian must come. He must come down from pride, and show, and worldly honor, and descend into the deepest humiliation. He must become even as a little child, and as a servant. To show forth this humiliation of heart by a very striking illustration. Christ himself, the great Ruler of the Universe, he was Lord of lords and King of kings, descended to this humble office and became the servant of servants. to show forth also what he had before upheld in doctrine, namely, that the servant is not greater than his Lord, and also to show his love unto his disciples, and that they again might also show their love one to another by washing one another's feet; for he said, "By this shall all men know that ye are my disciples, if ye keep my commandments" and if ye love me, ye will keep my commandments. Therefore as a token of love and Christian simplicity he gave this injunction, "If I then your Lord and Master have washed your feet, ye ought also to wash one another's feet."

But finally, Christ has instituted the practice; he has given the injunction; he practiced it himself; he said, "Thus it becometh us to fulfill all righteousness." As a token of love, he instituted it and said, If ye love me ye will keep my commandments, and by this love which ye show one toward another, shall all men know that ye are my disciples. Therefore it evidently becomes our duty as Christians, as followers of the Lamb of God which taketh away the sins of the world to practice it also. For if it is our duty to do one of his commandments, it is our duty to do them all. And if we profess to be his followers and to do as he has done, we must also wash one another's feet; for he did this, (and no one pretends to deny it,) and we cannot follow his example unless we do likewise; for he has gone before us, and opened the way, that we should follow his footsteps.

Then, if he has done this, enjoined it upon us, let us as Christians obey the divine commandments; let us follow him in his footsteps; and so as he has bidden us, so that we may at last become co-heirs in the kingdom of eternal righteousness, where we may spend the myriads of ages of eternity in that state of everlasting felicity and glory where Christ says there is joy and happiness, such as no ear has ever heard, no eye ever seen, and no imagination ever conceived. Let us strive that we may at last reach that glorious place. Let us run that we may obtain a crown of righteousness that fadeth not away, but that remaineth imperishable and unfading, that we may finally obtain a mansion founded upon the Rock of ages, a house not made with hands, eternal in the heavens.

For the Herald of Truth. Important Considerations.

I noticed, in the Herald of Truth, that Sunday schools are maintained by the Mennonite Church in some places, which, I think are very good and useful, if properly conducted. I think a Sunday school might do much good in our neighborhood. We have a large congregation: but the members live considerably scattered. I talked with some of our ministers, and they said, they were not opposed to having a school, if it was rightly conducted according to the principles and rules of our church just as well as the church itself is maintained in its non-conformity to the injurious and sinful customs of our times. The Bible is too much neglected; there is too little familiarity with its precious truths; it should be studied more by both young and old. There is a very special reason, why every

member of our church should carefully "search the Scriptures" and make themselves well acquainted with all its contents, for as the ministers are chosen from the laymembers, no one can know when he may be called to make known the words of life to perishing sinners; and for this event all should stand prepared, that they may be the better able to do the Master's work.

It is the duty of all to do good; and where can we do more good than by trying to instruct the young in the knowledge of the truth? I think it is too much the case among some of the members of our church that they allow their children to have their own way, to grow up without any religious instruction.

On Sunday the children run about, and engage in all kinds of mischief. Playing ball, hunting rabbits, &c., are common diversions. I heard a young woman remark, that, in their neighborhood, few of the young people would go to church, but would spend their time in riding out to other places; and I found it so. On going to that church, I found few young people there. They only come on particular occasions, as for instance, when baptism or communion services are held, and then they have but little regard for the sacred services of God's house; coming in and going out during the time of service, whispering and laughing while they are in the house; themselves not desiring to worship, they disturb and interrupt those who do desire to do so.

Now would it not be much better if these children had been carefully gathered into the Sabbath school, and taught from early childhood their duty towards God, towards their parents, towards the church, and towards themselves? Had they been taught, they might have saved themselves much sorrow and their parents and friends much trouble and care; and they might now be feeding on the green pastures of the Savior's fold, a comfort to themselves and to all around them.

A FRIEND.

Remarks.—The above article shows a sad picture; but, for some localities, I do not believe that it is overdrawn. There are neighborhoods where these facts concerning the young people are only too true, and to call attention to these things, I have given the article a place in the *Herald*. I would further remark that, where such a state of things exist, there must be some gross neglect of duty somewhere. And the responsibility rests first upon the parents, and secondly, on the ministers. Every parent is in duty bound, as a disciple of Christ and member of a Christian Church, to bring up his children "in the nurture and admonition of the Lord." Where church members neglect this duty, it is the duty of the minister of the church to which such member belongs, to admonish him faithfully and lay the solemn duty, with all its importance, before him. He is the watchman on Zion's walls; to him is intrusted the care of precious souls; he must warn, reprove, rebuke, teach, exhort, and admonish with all long-suffering and doctrine. He must lift up his voice like a trumpet, and show the people their sins, their transgressions, their omissions and their neglect of any known duty; he must plead and entreat and beseech, with prayers and tears; he must watch, and, when he sees the enemy coming, he must give the alarm. He must watch over the souls of men.

A Sunday School is a very great help in teaching and instructing both old and young; and I would recommend that there should be no delay in establishing Sabbath Schools in every church. They should be organized and conducted with earnestness, and both young and old, parents and children, ministers and others, should be interested and help to conduct it. But great care should be taken that they are kept free from erroneous doctrine, and corrupt practices, that the children are not taught to follow fashion, pride, and selfish pleasures, instead of being led to Christ and taught humility and self-denial. But the Sabbath School, or the church, or any other institution, can never supersede the family institution, nor relieve parents from the solemn obligations which God has himself laid upon them. The minister, the church, and the Sabbath School may help the parent to discharge his duty towards his children; but none of these can take the duty from him. The father and the mother are responsible for the teaching and the training their children get. And they should exercise great care that they train them aright. Train up a child in the way he should go and, when he is old

he will not depart from it."

I wish to appeal to every Christian parent in regard to this matter. Is it not a gross neglect of duty when parents allow their children to go out unreproved, and spend the Sabbath day in riding about, in hunting, in frolicking and in gay associations? when they allow them without reproof to go to the house of God and there show such an utter disrespect for all that is good and right, as to disturb the whole meeting by going in or out, or talking and laughing while the people are engaged in worship? Oh! Christian parent, do not thus neglect your duty! Teach your children better things; instruct them, pray for them, exhort and admonish them, that they may grow up to be good and happy, and be an ornament to society and to the church.

(Ed.)

Intemperance.

For the Herald of Truth.

This word has attained a limited signification. It is applied commonly to persons who habitually use ardent spirits. It is equally applicable to all transgressors of the law of moderation. All acts which may be lawfully done for one's own good, when carried to excess, are acts of intemperance; and all such acts are sooner or later followed by sufferings of some kind, according to the nature and degree of the transgression. Excessive labor of body or mind, or using tobacco to excess, are as much acts of intemperance as to stupefy one's self by taking improper kinds and quantities of food, or to destroy the power of reason by taking spirituous liquors. Many other excesses might be mentioned, but these are sufficient for our present purpose.

The chief cause which induced me to write on this subject is the following. I am a miller by trade. I have been employed at different times for the last three years in the Delphos Mills with a man by the name of Edward Strauss, from Pennsylvania. He was a kind-hearted friendly and sociable companion; but unfortunately for him, he began to visit the grog-shops, merely, as the common saying is, "to get his morning bitters," and sometimes to meet there his comrades and take with them a social glass. But, alas, this did not satisfy him long. From a social he became a solitary drinker. Twice I gave him a gentle admonition, and warned him of his danger and told him what the consequences would be with him, in time and eternity, if he continued thus in his course. He acknowledged it to be the truth, saying that he would try and shun those ungodly places and live a better life. He kept his promise a short time. Soon his old comrades thought it strange that he should go with them no longer, saying when they met him, Strauss, are you angry? Have we ill-treated you? Or why is it that you visit us no more? Come, cheer up, and let us drink together as friends. Thus with words of enticement and offers of liquor they tempted him, and not naturally a strong-minded man, he was soon again overcome. So that the last state of that man was worse than the first.

The last day of his earthly life he was at work in the mill until noon. Then he went to his usual resort and drank to excess. Then going home, he partook of some dinner, after which he had some unpleasant words with his wife. He then left the house and went to the stable where he put an end to his miserable life with his own hands by hanging himself. How sad, alas! how sad an end! What hope can there be for such a poor soul? A drunkard is classed among those who shall not inherit the kingdom of heaven. What shall we say then of one who while in a state of drunkenness destroys his own life? Should not this be a solemn warning to all who are in the habit of using, as a beverage, intoxicating liquors, and frequenting those degraded saloons and drinking houses? Should not this induce you to shun and abhor this detestable vice as you would deadly poison? If you continue therein, it will ruin both body and soul forever. Yet there are a great many among the respectable portions of society, and even a godly number among Christian professors who are addicted to this habit and who frequent those places with no ill design. And yet they may be sowing a seed which in time will grow and bring forth fruits of sorrow. And every one must acknowledge that the

drinking saloon is not a fit place for a Christian to be found at.

A Christian should be a light, a bright example before the world and is it not usually the ease when we see a man frequently visit such places that we look upon him with suspicion; and has not the world the same right to judge the Christian by the fruit he brings forth? by the actions he performs? the words he speaks? the places he visits? Therefore, O Christian, take heed to yourself, lest the light you give be darkness.

Let us look a few moments into one of those saloons. We will there behold a sight which can only be pleasing to the devil and those who serve him. Some are drinking, some are already drunk. Here is a company busily engaged around a table at cards, there another at billiards, and perhaps a third at dice or some other like games; and what are the thoughts that occupy their minds? and the words that flow from their lips? We could answer these questions also, but will not do so for the present.

Now let me ask, can such things be acceptable in the sight of God? Shall we, can we, who are commanded to be a separate people from the world, mingle with them? "Wherefore, come ye out from among them, and be ye separate, saith the Lord and touch not the unclean thing, and I will receive you."

Now it is not my design to give offence to any one, but to lay before the readers of the *Herald* the shocking evils which so often originate from the excessive use of intoxicating liquors. To the young men I would address this as an especial warning. Ye who drink merely for the pleasure of drinking, if pleasure it may be called, let me ask you what benefit can you expect to reap from such a course? After spending half, or all the night in such revellings is not your head heavy, your eyes thick and dull, your nerves trembling and your mind weary and confused? In what condition then are you to perform the duties devolving upon you, either in relation to yourselves, to those whom you serve, to affectionate parents, or to God? and how long can nature bear to be pleased in such a course? As the scene is repeated and habit grows upon you, and asserts its dominion and the appetites and passions grow stronger and can no longer be resisted, how easy the step from social to solitary drinking, and then, what will the end be? How awful is your condition when once in this state! Yet if it were only for this short life time the case would be more tolerable, but there is a time coming when we must all be judged and rewarded according to our works. Oh is this not then a dear bought pleasure?

Is not the taste for these things formed by imitation and fellowship with those who have already formed these evil habits, and above all because there is a tradition that it is manly to drink? And now what would your feelings be, if you should see as I have seen, a man lying in the mire, with his face in his own vomit, dead drunk, and another under an attack of delirium tremens, falling before your feet as if he were dead? All this have I witnessed, and all this originated from social drinking; and there are thousands who degrade themselves in a similar manner, thereby destroying their health and little regarding what will become of them in the future. Now the question arises, Is it of any consequence to you to be free from suffering and sorrow? You must inevitably keep company with yourself as long as you live, and therefore it should be of the greatest consequence to you, whether you make of yourself a pleasant and agreeable companion, or one that is always complaining and upbraiding. Is health of any value to you? Can you use your physical powers and the faculties of your mind as you should with out it? But can you have health if you throw into that delicate part of your system wherein the action of life depends, substances which excite it to an unnatural exertion or deprive it of all its natural powers? Does not every part of your system feel the injustice which you commit against your digestive organs? Does not your brain, and consequently your mind suffer by this violence? Do you expect to attain old age, or even middle age by continuing in such a course? Are you not sowing seeds which will come up and bear fruits in that space of time? Will they not appear in the form of enfeebled constitutions, chronic diseases, self-reproaching thoughts and the loss of capacity to enjoy the bounties of the Creator and the beauties of His creation? Will they not grow up to overshadow your moral sense, and shut out the

delights of intellectual power? Was life only given to you for the few years that you can eat and drink and carouse and indulge yourself in sensual enjoyments? Or was it given that you as a rational being, may enjoy life in the highest degree, by obeying the laws of nature and show forth your gratitude to him who has ordained these laws for your happiness? Do you ever look forward to the responsibilities which may devolve upon you in future days? Have you any right to bring afflictions upon your parents by your evil conduct? Are you willing that your parents should know you as you know yourself? Are you a parent yourself and are you willing that your children should know with whom and in what manner you enjoy yourself? Would you tell them how you spent such days and nights, and recommend them to pattern after your example? Oh! consider these things; learn to live a life of sobriety, of virtue, of holiness and purity that it may be well with thee when the end cometh.

Delphos, Ohio.

GEO. BRENNEMAN.

Baptism.

No. 2.

How we are prepared of God, by the baptism of the Spirit, to newness of life.

In the foregoing Part it was shown that baptism is also represented by *sprinkling*: notice, Thus saith the Lord, when speaking of the outpouring of the Spirit or the spiritual baptism by Ezekiel, 36: 25-27. Then will I *sprinkle* clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new Spirit will I put within you: and I will take away the stony heart out of your flesh and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

When Moses had anointed with the anointing oil, the Tabernacle and all that was therein, he sprinkled thereof upon the altar seven times. This is an emblem of the holy word of God, which is spirit and life. John 6:63. It is the Spirit that quickeneth. The words that I speak unto you, they are spirit and they are life. This the Lord will sprinkle or sow on the heart of man, which is the innermost altar, where the offerings of prayer are enkindled by the holy fire of the love of God. This word, which is spirit and life, is sprinkled and sown out by the Lord the heavenly sower, Matt. 13, in the world over all mankind. And some fell among stony places, where they had not much earth: and forthwith they sprung up, because they had no depth of earth: and when the sun was up, they were scorched; and because they had no root, they withered away. Some seeds fell by the way side, and the fowls came and devoured them up. And some fell among thorns; and the thorns sprung up and choked them: but other fell into good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold. Who hath ears to hear let him hear.

These were spiritual fruits which sprung up and were produced from the spiritual seed of the word of God. Note—Jesus is the heavenly Sower, or Baptizer, of whom John the Baptist speaks, saying—I indeed baptize you with water unto repentance: but He that cometh after me shall baptize you with the Holy Ghost and with fire (unto repentance): for the word of the gospel shall be published to man unto repentance, and amendment of life. And this spiritual word will the Lord sow out, and have it sown out by his servants throughout the whole world, as we see, Mark 16:15. Go ye into all the world and preach the gospel to every creature.

The Lord saith, Joel 2:28, And it shall come to pass afterward that I will pour out my Spirit, upon all flesh. The word of the Spirit, which is sown out over all the flesh—over all mankind, falls, by many persons, on hard hearts, which do not perceive the things of the Spirit, and where it can take no root; by many others it falls on stony hearts, where, for want of moisture, it is scorched; by others, among thorns, where the cares of this world, and the de-

ceitfulness of riches choke the word, and it becometh unfruitful; and by some it falls on good ground, and yields abundantly the fruits of the Spirit.

But when the heart of man resembles land which is hard like a road; or stony without much soil; or is like a wilderness overgrown with briers, how can it become good land? Of itself the heart cannot become good land. For the Lord Jesus saith, John 6:44, No man can come unto me except the Father which hath sent me draw him. And John 3:27, A man can receive nothing, except it be given him from heaven. Moreover, James 1:17, Every good gift and every perfect gift is from above, and cometh down from the Father of lights. And since all our blessings are derived from above, how can those who live in the desolation of sin obtain it, since God has no intercourse with sinners?

The reader will notice, that Moses sprinkled the holy anointing oil seven times over the altar. Also doth the Lord sprinkle and sow his word, which is spirit and life, often over mankind. And when the word is sown on the heart of man once and again, and the fowls come and devour it, or it is searched, because it has no root, he should reflect on his lost nature, and on the awfulness of the sound of the word and Spirit which fell on his hard and stony heart, pronouncing heavy judgment on the sinner; and that eternal damnation awaits him in the lake that burneth with fire and brimstone. And when the sinner becomes alarmed at the awful and threatening sound of the gospel, so that his hard heart begins to break, and melt into contrition—then the word of the Spirit is ready to enter into the heart, and give instruction how the sinner must amend his life, abstain from sin, and repeat like those of Nineveh, (chapter 3,) with true repentance and humbleness of mind, in fasting and prayer, and with the prodigal son return, saying, I have sinned against heaven and before thee, Luke 15:18; with Peter acknowledge his sins, go out and weep bitterly, Matth. 26:75; and with those who were pricked in their heart, at Jerusalem, crying, Men and brethren, what shall we do? To these Peter answered, Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost, Acts, 2:37, 38.

Now when man, by the word of God, which is spirit and life, is brought to see and acknowledge his evil state by nature, he is then rightly drawn thereto of God. He will then find in himself a living faith, newness of life, and regeneration, John 3:3, 8. So is every one that is born of the Spirit. And as the Apostle Peter writes in his first Epistle, 1:3, Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. Also James, 1:13, Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.

When man, by the word of the Spirit, is regenerated and born again, then will be fulfilled in him what the Lord spoke by the prophet Ezekiel, chap. 36:25, 27, as mentioned above. For man will then be cleansed from all his filthiness and idols, by the sprinkling of clean water upon him, in the baptism of the Holy Spirit. For the word of the Spirit teaches him that all impurity and unholiness must be done away and renounced. A new heart and a new spirit is now given him, and the heart of stone is by the Spirit removed, and a heart of flesh is given him. And by the Spirit such men will be made that will walk in the commandments of the Lord and keep his judgments. And when man is thus renewed by the spirit, he is a partaker of the spiritual baptism, Tit. 3:5, 6; Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us so abundantly, through Jesus Christ our Savior.

Thus man is regenerated and born again of God, by the sowing out his His word; and by the sprinkling and pouring out the Word, and water of the Spirit, he will be washed and cleaned from all uncleanness; and by faith in Jesus Christ be made a child of God, and a partaker of his spiritual gifts.

Fashion at Church.

For the Herald of Truth.

"Do not our churches present a display of fashion and ornament better fitted for the theatre or the opera than for the house of prayer, the sanctuary to which we come in our sorest need, or in the exercise of faith to take a renewed hold of the exceeding great and precious promises of the gospel of Christ?

"It is no new thing that fashion should shed its baneful influence over the Church. It has been one of the devices of Satan in all ages and never more successfully tried than at the present day.

"As long and as absurd a catalogue of superfluous adornment might now be written out from a Christian lady's Sunday toilette as that which provoked the rebuke of the prophet Isaiah in a darker age than this. Those words were spoken by the inspiration of God to warn the thoughtless devotee of fashion from the desecration of his required service, and are as truly for our admonition as those old-time worshippers; and if they, walking in a comparatively dim light, were thought deserving of such warning and such denunciation, how shall we be judged, who, in the full blaze of the gospel teaching, thus wrong our souls? and not ours only, but those of the many who are attracted by the Sunday exhibition?"—*S. S. Times.*

It being admitted, then, by the neck and the humble, yea, the true Christian of every Christian denomination, that, the desire to follow the silly, vain and extremely extravagant fashions of the day, is a device of Satan and utterly at variance with the character of a true Christian, the obligation must rest with peculiar force on those who are bound by their baptismal vow and a solemn pledge to live according to the requirements of the gospel, and to promote the spiritual interests of the Church, to avoid such an abomination. For that which is highly esteemed among men is abomination in the sight of God.

What can be the state of the hearts of those who bestow more thought upon pleasing their own eyes and exciting the admiration of the carnal-minded than to consider the great necessities of their souls?

How deplorable that even members of the Church permit themselves to be deceived by the wiles of Satan to imagine that their hearts may be good, and yet be occupied by an idolatrous reverence for the vanities and extravagances of a corrupt and sinful world! and that too, in the face of the scripture declarations: "Where your treasure is there will your heart be also." "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold or of putting on of apparel. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which in the sight of God is of great price." 1 Peter 3.

"Love not the world nor the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lusts of the flesh, and the lusts of the eyes and the pride of life, is not of the Father, but is of the world." 1 John 2.

It is plain enough for the dullest faculty, that, to make the adoration of our frail bodies (which must soon moulder in the dust) one of our chief studies, is, according to the gospel, a sinful waste of the time which God has given us for more useful and vastly nobler purposes, and conclusively proves that those who do so, be they laymen or be they ministers who profess to preach the gospel, whatever may be their profession of a knowledge of God, in works they deny him. Tit 1:16.

"Those who are transformed according to the words of the apostle (Rom. 12:2,) will not conform to the world because they can have no pleasure in its vanities, its pride, and extravagance and gaudiness in dress, which the learned Dr. Adam Clarke has well said is unworthy of a Christian's pursuit as it is injurious to his soul and hateful in the sight of God.

From the preceding testimony of the apostle, it is clear that those who are not transformed and renewed by the regenerating and sanctifying power of God, and whose hearts are occupied by a love

of the world, and its carnal pleasures, and the eager pursuit of wealth are blinded so that the light of the glorious gospel cannot shine unto them. 2 Cor. 4.

Oh, that those who are thus spiritually blind may, like Bartimaeus of old, cry to Jesus, that their spiritual eyes may be opened, and that they may, as the prophet (Joel 2 chapt.) says, "rend their hearts and not their garments."

Resist the devil and he will flee from you. Draw nigh unto God and he will draw nigh unto you. Cleanse your hand, ye sinners; and purify your hearts, ye doubleminded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he will lift you up. James 4.

Strive (that is labor with all your might) to enter in at the strait gate. If thou seekest wisdom as silver, thou shalt understand the fear of the Lord, and find the knowledge of God. Luke 13: 24. Proverbs 2.

But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

A BROTHER.

For the Herald of Truth.

Bread upon the Waters.

"Cast thy bread upon the waters; for thou shalt find it after many days." Eccle. XI: 1.

In reading the *Herald* for January, I was much pleased in finding the proposals of Bro. John C. Good and Bro. John F. Funk in reference to supplying the *Herald free* to such brethren and sisters as cannot afford to get it. Bro. Good says: "I believe it would be just and right for the entire church throughout the land, as a benevolent and christian people, to make up a fund for the benefit of those who are denied the privilege of reading the paper on account of poverty." I am very glad that Bro. Good has called attention to the matter, and the plan he mentions may be a good one; but, in my opinion, the plan proposed by Bro. Funk is more in accordance with the primitive order. He says: "We think, in all cases, it would be better, for each congregation to try to provide for its own poor. It is the duty of each church to do this. And it is for this duty, in accordance with the apostolic custom, that each church is supplied with deacons, who are to attend to these things."

Even if one or both of these plans should be tried, there is still another plan which I would like to see prevail. Let benevolent brethren and sisters who feel that it is glorious to work in the vineyard of the Lord, that "the harvest truly is great, but the laborers are few," and that souls are perishing all around, send the names and addresses of poor brethren and sisters, and others who might be benefited thereby, to Bro. Funk, with the requisite subscription money, and who know but they may thus be the instruments of confirming wavering ones and dropping seeds that may yield a rich harvest of souls to the glory of God.

Oh! what a source of unspeakable joy it might be throughout endless eternity to feel that one has been an instrument in the hands of God in bringing souls to Jesus!

ZEAL.

For the Herald of Truth.

The German and the English Language.

The conflict between the English and the German language in some sections of our country has been for a long time, and still is, the source of considerable trouble. When our forefathers first came to this country they settled in communities together and used only the German language, there being then no need of any other language among them. Their ministers were all German, their worship and

their schools were all conducted in the German language, and their books also were all printed in the same language. But these things did not remain so. Other colonies were settled by English people, and after a time English people began to move in among the German communities. The Government used the English language, and business was mostly conducted in the same language. Some of our own people thus became familiar with the English language. Some of our own people, especially those with large families, were by force of circumstances obliged to move farther west and settle among English communities, where the children attended English schools and studied English books. The law made very small provision for the German language, and thus the young soon became familiar with the English language. Here real difficulties appeared in the way. The ministers could not preach in English, or only with great difficulty; the majority of parents understood German best, and the whole bias of their minds and hearts was in its favor. Those who had become familiar with the English, pushed perhaps to hastily; those still German clung too tenaciously to their mother language. The consequence is that our well meaning forefathers and brethren holding on to the German too long have sacrificed and are still sacrificing the most active material in our churches, which was and is turning English, and from year to year is carried over into English churches. What might not the Mennonite Church be to day, could it have retained within itself all the members and families and those of the rising generations which in the process of this conflict of language has passed forever out of its bosom! Let us not blame our well meaning forefathers. To err is human; but let congregations which from the force of circumstances are turning English, put aside their prejudices against the English language, and proclaim the Gospel in the language in which the people are the best able to understand. Is it not better to let the English language take the place of the German (even if it costs us a sacrifice,) than to drive out the young from our Churches?

On the other hand, let not the English be too hasty and impatient so as to rob those who do not understand English, entirely of German services. This would be ungrateful and wicked. Let both interests be duly provided for. This can easily be done if both work together in love. The fathers must not be so slow in yielding as to drive out the young into strange pastures; nor must the young be so hasty as to rob the fathers of German services.

Is there any reason why we should object to this or that language? Paul was a chosen vessel unto the Lord to bear his name before the Gentiles, and kings, and the children of Israel. Was it because he could speak in different languages, or could he not?

Paul says he was brought up at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers. It seems to me that history says that Gamaliel was also a teacher of languages.

Paul also tells us that he that speaketh in an unknown tongue speaketh not unto men; but he that prophesieth, speaketh unto men to edification, and exhortation, and comfort; he that speaketh in an unknown tongue edifieth himself, but he that prophesieth edifieth the church." According to this declaration, is it the duty of the minister to speak in the language that they understand or not?

May the God of all grace grant his heavenly blessing, that we may all live the Christian life and die the death of the righteous.

Canaan Winchester, O.

JACOB BOWMAN.

Building the Wall.

We may find much in the third chapter of Nehemiah, to encourage us in the midst of arduous and pleasant labors. It shows us what a careful record God makes of all the services rendered to him. Even the minute details are noted down, as the "repairing of the old gate, laying the beams thereof." Did you ever think that God took a note of such humble works as you are able to render in his service? That he put down your visit to this poor family, your kind words to that poor child, your humble efforts to relieve that sick or sorrowing one in your vicinity?

He observes, too, just as carefully all our neglect of such duty.

The nobles among the Tekoites, "put not their necks to the work of the Lord," like many now against whom the same record is written. The work is not a popular one—it is too laborious, or too unpleasant. That is true of much that God calls upon us to do. He does not bid us wear, like the old crusaders, a painted cross upon our garments, one that it will be a light and easy thing to bear, but to take up our heavy cross, it may be, and bear it patiently onward in his bleeding foot prints.

He calls upon us to be industrious workers. We shall accomplish little without this quality. When Dr. Rush, whose name is almost a synonym for unparalleled industry, was asked the secret of his accomplishing so much, he replied that he "had not spent an idle hour for years." What could not such a worker accomplish in the Lord's harvest field?

In the chapter mentioned, honorable notice is taken of the work done in repairing the wall by Shallum, "the ruler of the half part of Jerusalem, he and his daughters!" It was a rough, hard labor for woman's hands, yet these rulers' daughters did not shrink from it. No work for Christ which we can do should be thought a condescension after all he has done for us. "No work is ignoble, which is done in a noble cause, with a noble heart." When we are tempted to shrink from the labors which require a sacrifice of ease or luxury, let us remember these daughters of Shallum and nobles of Tekoah, and reflect which record we should desire to have written against our names. If every Christian would only build up over against his own house, as did these repairers of the wall, how would the work of God go on in our midst!

L

Book of Job.

In the book of Job we behold the Providence of God bringing affliction on one of the most favorite of servants, for the trial of his faith, the exercise of his patience, the humbling of his self-righteous pride, the growth of his godliness, and the manifestation of the Divine power in upholding him from falling. Here we learn that afflictions are sent by God on his people for wise and good ends; that he will not leave them under their afflictions; and that he will crush Satan under their feet. The people of God ought to take every affliction as coming from the hand of God. It may come by the instrumentality of Satan, or of wicked men, but it is also from God. Prosperity is also here seen to be from God. His Providence enriched Job in a most signal degree, and after he was stripped of all, was increased in his latter end far above his former state. All this was in the way of Providence. Job himself recognized the hand of God both in blessings and afflictions. "Shall we receive good," says he, "at the hand of God, and shall not we receive evil?" Satan himself recognizes the same truth, when speaking to God with respect to Job. "Dost thou fear God for nought?" Hath God then made hedge about him, and about his house, and about all that he hath, and on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thy hand and touch all that he hath, and he will curse thee to thy face! The security of the Lord's people in this world of sin and misery is, that he makes a hedge about them, and Satan can injure neither themselves nor their property without the Divine permission. Had Satan his own will he would continually harass the people of God. But his malice is controlled, and he can manifest none of it beyond what God permits for his own glory and the good of his people.

Job's afflictions were, in one sense, brought on him by Satan but in another, by God. Satan could act only subordinately. It is God who must put forth his hand and touch Job with affliction. Yet, in doing this, he used Satan as the instrument of bringing this affliction. "And the Lord said unto Satan, Behold, all that he hath is in thy power, only upon himself put not forth thy hand."—Put forth thy hand now," says Satan to the Lord, "and touch his bone and his flesh, and he will curse thee to thy face." The Lord complies but executes the afflictions through Satan. "And the Lord

said unto Satan, Behold, he is in thine hand; but save his life." Here God acts, and Satan acts in doing the same thing. The Sovereignty of God in doing this is holy and good; in doing the same thing Satan is unholy and malicious in a most astonishing degree. Satan strip the house of Job of his goods and of his children: Job takes all from the hand of the Lord. "The Lord gave," says he, "and the Lord hath taken away; blessed be the name of the Lord." Let the children of God, then, view good and evil as coming from the hand of their heavenly Father. In the smallest things, as well as the greatest, let them see his hand. Malice cannot vex, power cannot oppress, covetousness cannot strip without a warrant under the seal of the Lord and Father of Christians.

When, in the Providence of God, any of his people are called to peculiar and signal trials, let them not suppose that this must arise from a peculiar aggravation of their sins. All afflictions suppose sin, but Job, who here suffers in a manner grievous and excessive, is testified, by God himself, as an eminently righteous man. It is good for them to see their sins in all their afflictions; but it is not according to truth to measure the guilt of the sufferer by the degree of his suffering. God is a Sovereign, and though he never afflicts without necessity, yet he may afflict the most righteous of his servants in a degree exceeding the affliction of those who are in their lives most defective. He may have wise reasons for calling the most righteous of his people to suffer the most grievous afflictions.—*History of Providence.*

Selected for the "Herald of Truth."

My Wants.

I am so poor, though at my feet,
In rich profusion, lie
The blessed gifts of Providence;
Yet from my heart I cry,
Not these—though grateful I would be—
Not these my soul can satisfy.

I want a better, richer dress;
These robes of earth I wear
Are poor and worthless to my eye,
However fine and fair,
I want even here the raiment white
They wear, who dwell in Jesus' sight.

I want a better, holier home,
Though earthly love has made
My home so bright and beautiful,
It knows no gloom, nor shade;
But oh! I long so for that home
Where sin nor death can ever come.

I want a better, stronger Friend
Than even he whose love
Has been my solace and my joy,
All earthly joys above;
But oh! "my God is but clay;"
How could it be in death my stay?

I want to lean upon an Arm
That knows no weariness;
The precious friends I cling to so,
Their strength but weakness is;
The everlasting Arm my stay,
How sure and safe would be my way!

I am so thirsty; at my feet,
Earth's turbid waters flow;
I want to drink Life's waters sweet
Never again to know
Those torturing pangs forevermore;
For they who drink shall thirst no more.

I want to rest when day is done,
Weary, and sad, and worn,
To trouble sleep, I lay me down,
Rising to toil at morn.
I want so much that blessed rest,
Safe folded to the Savior's breast.

Mrs. Davis

Herald of Truth.

Elkhart, May, 1867.

Change of Address.

Our address now is ELKHART, ELKHART COUNTY, INDIANA. Our Correspondents, exchanges, &c., will please address all communications, papers, &c., to this place.

Our New Home.

After a residence of just ten years amid the active scenes of the great commercial center of the North West, we have determined (as announced in our last issue,) to make our future home in the town of Elkhart, Indiana.

This town is situated on the St. Joseph River, on the line of the Michigan Southern and Northern Indiana Railroad, 100 miles east of Chicago and 142 miles west of Toledo. It contains about 3000 inhabitants, is surrounded by a rich and productive farming country, and is a very pleasant and thriving town.

There is in this vicinity a large Mennonite community, and an extensive field of labor; and we hope our efforts in the vineyard of the Lord, in this place, however feeble and imperfect they may be, will not be altogether in vain; for we feel assured that the Lord has directed us to this place, and whithersoever the Lord leads we are always willing to follow. Our only desire is that, wherever we are, we may be instrumental in doing good, in bringing souls to Christ, in promoting peace, unity, love and harmony among the children of God.

The paper will hereafter be printed in our own office and issued from this place. We feel thankful to the brethren and sisters for their earnest efforts in endeavoring to extend the circulation of the paper, and hope they will not be weary in well doing. There are many families yet who do not enjoy the privilege of reading the paper. In a future number we may have more to say about our New Home.

Conference in Ohio.

THE SEMI-ANNUAL CONFERENCE in Ohio will be held in Martin's Meeting-house, in the vicinity of Orrville, Wayne Co., Ohio, on Friday the 17th of May, being the 3rd Friday in the month.

We hope the ministering brethren belonging to this Conference district as well as those from other parts, will feel an especial interest in this conference meeting and make it a point to attend. It is here that we should meet together for a mutual interchange of thought and feeling, in all matters relating to the general welfare of the Church. It is here we should meet together each to encourage the other, and return to our respective fields of labor with renewed zeal.

to do the work faithfully which God gave us to do. The work and the responsibility devolving upon us are great, and therefore, we should seek the more earnestly to do well our part, so that our portion of the vineyard be not left untilled, nor our part of the wall of Zion remain unbuilt.

Those coming by railroad will stop at Orrville, on the Pittsburgh Fort Wayne and Chicago R. R.

Other Conferences.

THE SEMI-ANNUAL CONFERENCE, in Clarence, Erie Co., N. Y., will be held on Friday the 10th of May.

THE ANNUAL CONFERENCE, at Myer's Meeting-house, in Lincoln Co., C. W., (in the vicinity of the Twenty,) will be held on Friday the 31st of May.

THE GENERAL ANNUAL CONFERENCE of the Quish Mennonite Church, will meet on Whitsuntide (the second Sunday in June) near West Liberty, Logan Co., Ohio.

Meeting at Morrison.

The next meeting at Bro. William Gsell's near Morrison, Whiteside Co., Ill., will be held on Sunday the 5th of May. Seven persons have expressed their desire and intention to be baptized and received into the church at that time.

A Caution.

We would again give a word of warning to the brethren in the different parts of the country, in regard to a man who calls himself Joseph Horst, and represents himself as a Mennonite minister in needy circumstances. By a communication from that part of the country, we learn that about the middle of February he was in Kishacoquillas Valley, in Mifflin Co., Pa., and had several appointments for preaching in that vicinity. He dresses plainly, wears long hair, and a beard; says he does not preach for money, yet often begs, and some times desires to have a collection taken at the close of services.

We feel it our duty to forewarn the brethren against any imposition which may in this way be practiced upon them. This man is not a minister in the Mennonite Church nor a member. Nor is his character, as far as we can learn, such as would become a member of a Christian Church. We do not desire to speak particularly about the various ways and means which he uses to deceive the people but would simply caution our people that they may be on their guard, and do not allow themselves to be taken in by him. Take heed of such as come to you in sheep's clothing, while inwardly they are ravening wolves.

Anonymous Articles.

We frequently receive communications in which the desire is expressed that persons, writing for the HERALD OF TRUTH, would always give their name and place of residence. We think it would generally be better for writers to add their names to their articles. There may, however, sometimes be good reasons for withholding the name of the writer. But an article will generally be read with more interest and with greater care, if the author's name is known. We would, therefore, advise each writer to subscribe his name to his piece for publication. We will, however, not publish the names of those who object to it; though it is necessary that the writer's name always be made known to us, as we will otherwise pay no attention to anonymous articles.

the deeply rooted corruptions of man's nature, which the apostle James calls earthly, sensual, devilish. James 3:15; 1 Cor. 2:6, 7.

Yet, my fellow-laborers in the Lord's vineyard, the wisdom of God is as much higher than that of men as heaven is higher than the earth. Although some things must, for certain reasons remain in a measure concealed through long ages, yet they must eventually become manifest, shedding forth their clear and penetrating beams of light to the honor of God and the glory of his evangelical church on earth, which is even now to be a peaceful people, teaching peace by living a life of peace, thus inducing mankind to come to God and be come united among themselves, in order thus to prepare for the introduction of the kingdom of peace promised by God through Jesus Christ. Amen.

But we may now plainly see from many passages, that God has frequently had to bring the gravest charges against the rulers of the Jewish church on account of the corruptions that prevailed among them, and often reproved them, finally exclaiming, Is it not written my house shall be called of all nations a house of prayer? but ye have made it a den of thieves.

God might also in this our day on account of like things which are to be observed among so-called Christians, have reason to speak from high heaven to the directors of his church, and earnestly ask, Do ye not know what is written? or why do ye teach and not tell them plainly, It is written, My house (which is my church) shall be called of all nations a house of prayer?

DAVID SHERK.

A Letter from Va.

I shall now consider more particularly the class of persons who style themselves preachers of the gospel. I hope you will not misconstrue my words of admonition. I feel it to be my duty to set forth to myself and others the dangers that beset us and the criticalness of the time in which we live, and examine whether the "abomination of desolation" is not truly standing where, according to the word of God, it should not be. For the cruel strife and bloodshed, which God even in very early ages had solemnly forbidden (Gen. 9:5, 6; Ex. 20:13; 21:29,) have been carried on with much cruelty among ignorant and heathen nations; but God did not intend that these things should ever take place in his church which he has enlightened with his gospel. Christ, therefore, the promised Prince of peace, preached peace and his teachings in general were directed to this end, not only to prevent bloodshed, but all revenge and even all mutual as well as self-defense, and to commit these things to the almighty hand of God and his righteousness, who will judge righteously, having given to his followers the promise, that not a hair shall fall from their head without the will of their heavenly Father.

The early Christians understood and practiced this, and from history we learn that the bearing of arms for warfare was not tolerated in the church till in the third century (see Arnold's History, Book 5, chap. 5, in reference to the primitive Christians) when Christianity began to decline, and the first love grew cold, when levity and slothfulness began to have influence over many so that they became weary of fleeing from one city to another, which was the only refuge granted them by their Master, and loved a life of comfort more than they loved God. Some of them, therefore, enlisted as soldiers to defend themselves against their persecutors, who were, at that time, chiefly Jews and Gentiles. It had now commenced. Although self-defense is implanted in man's nature, thus affording a plausible, but not evangelical, reason for its exercise, yet since man's nature has fallen so deeply and become so corrupt, its exercise is not permitted in the word of God at all; that is as the common rule of life.

I am well aware, however, that under the old dispensation there were exceptions, in which God permitted several things which were not according to the regular counsel of his will, but were permitted for certain reasons, and must not be confounded with the final purposes of his will.

These reasons evidently consisted principally in the fact that the human heart has become exceedingly corrupt, as may be seen in the case of divorces, and the case of Saul's being made king, and in many other things, among which are the carrying on of war and the shedding of blood among the ancients, which things had their cause in

Dear Bro. Funk, On this blessed Sabbath morning I again avail myself of the privilege of writing to you. Perhaps if the Lord will grant me grace and wisdom, I may be able to write something that will be edifying to the readers of the *Herald*.

I think we shold do all in our power to promote the cause of God. We should not bury the talents committed to our care, in the earth, but should make use of it, so that the Lord at his coming may receive his own with usury, and that we may be accounted faithful servants and enter into the joy of our Lord.

This subject is worthy of our most serious consideration. The Lord has endowed each of us with a talent, and with this talent he expects each of us to work. In his holy word he tells us that he has created us for the glorification of his everlasting name. Then if we become otherwise engaged we do not fulfill the purpose for which we were created, and consequently are not worthy of the glorious promises, promised unto all his faithful children.

In view then of these facts we should consider well our standing as members of Christ's church militant. What prompted us to become such? What have we done in regard to the duty which devolves upon all the members of the church of Christ? What are our motives? Are we trying to keep our baptismal vows? Are we weanings ourselves from the cares and vanities of this world? Are we at all times striving for the truth? In short do we pray the Lord to grant us wisdom from on high that we may be able and willing to do faithfully all that is required of us? Do we pray for the church, and for the ministers of God? Do we make the Bible our chief study? Do we meditate thereon day and night? And above all have we got that true and unfeigned love to God and the brethren which every follower of Jesus should possess? And do we love our neighbor as ourselves? These are questions which we should seriously consider and if in comparing our lives with the Gospel, we find ourselves deficient, it is of the highest importance that we should try to become more and more conformed to the will of God, and perfect ourselves in his service. We should not bury our talent in the earth, but we should work with it and try to gain more. We should not sit down and remain inactive, thinking that our talent is so small that we cannot do anything. Or perhaps feeling that because Christ died for us, he has sufficiently atoned for us and we need not exert our-

selves but may cast our burden upon him, and he will save us. We should remember that we are not only to believe on the Lord Jesus but we must keep his commandments also. We have each of us a work to do. We should do it while the day lasts, for the night cometh when no man can work. We can help to build up the church. We can lend our aid, though feeble it may be, in many ways to the edification and encouragement of fellow pilgrims. We sometimes hear ministers complain of the coldness of some of the brethren. The minister goes to fill his appointment, no matter how inclement the weather, and often he finds but few hearers. This is discouraging to him and if God has blessed us with health and strength, we should not neglect his blessed services. In this way we can do much to cheer and encourage not only the ministers, but our neighbors also. Especially should we be ready to attend the meetings of the church where church matters are to be attended to. These meetings are always held on weekdays, and how often are we pained to see some of the brethren attending to some matters at home, and then justifying themselves by saying that they will be satisfied in whatever way others may have arranged it! What can be more careless than this? How willing are they to entrust such matters to others, not thinking that it is their duty to be present and to lend a helping hand! Will not God hold us responsible for such disregard of our duty? On the other hand, when we have worldly matters to attend to; in case we buy a piece of land, a yoke of oxen, or marry a wife, there is no weather so inclement, as to prevent us from attending to them. We cannot entrust it to another, we must go ourselves.

Dear brethren, consider this matter in its true light, and let us all try to be more faithful in the discharge of all our duties. Oh! if we could but have the zeal of the apostles when they went forth directly after the day of Pentecost, to preach the Gospel, when they sold their possessions, brought the money and laid it at the apostles' feet, making distribution to every man according as he had need.

I do not think that they coveted many of this world's goods. If they had food and raiment, they were therewith content. Let us then try and labor and be faithful, that we may gain other talents also, and, if we cannot do so much, let us at least labor that we may return to the Lord his own with usury, lest me must also hear the sentence pronounced upon that wicked and slothful servant, "Take therefore the talents from him and give it to him which hath ten talents, * * * and cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." Matt. 25:14-30.

EMANUEL SUTER.

Harrisonburg, Va., March 1867.

An Invitation.

From Cambria Co., Pa.

If the Lord will, we expect to hold our communion services on Sunday toe 19th of May, in our Meeting-house in Cambria County. The brethren and Sisters from the surrounding country are cordially invited to be present with us on this occasion, especially the ministers. There will be a meeting also on the day previous.

Any one coming by railroad will please come to Johnstown and there inquire at John Dibert's store, for further information; or if they will write to me, I will meet them there with a conveyance. SAMUEL BLOUGH.

Johnstown, Cambria Co., Pa.

The Rights of Woman.

The rights of woman, what are they?
The right to labor, love and pray;
The right to weep with those that weep;
The right to wake while others sleep.

The right to pray the falling tear,
The right to quell the rising fear;
The right to smooth the brow of care,
And whisper comfort to despair.

The right to watch the parting breath,
To soothe and cheer the bed of death;
The right when earthly hopes all fail,
To point to that within the veil;
The right the wanderer to reclaim;
To win the lost from paths of shame;
The right to comfort and to bless
The widow and the fatherless.

The right the little ones to guide
In simple faith to Him who died;
With earnest love and gentle praise
To bless and cheer their youthful days.

The right the intellect to train,
And guide the soul to noble aim;
Teach it to rise above earth's toys,
And wing its flight to heavenly joys.
The right to live for those we love,
The right to die that love to prove;
The right to brighten earthly homes
With pleasant smiles and gentle tones.
Are these thy rights?—then use them well,
Thy silent influence none can tell;
If these are thine, why ask for more?
Thou hast enough to answer for.

Questions & Answers.

John 14:13.

"Verily, verily, I say unto you, he that believeth on me, the works that I do, shall he do also; and greater works than these shall he do; because I go unto the Father." What were the greater works?

Ans. Christ performed many great and wonderful miracles. He healed the sick, cleansed the lepers, cast out devils, and raised the dead. These miracles were performed by the Son of God himself. They were performed upon the bodies of men unto their physical well-being. After Christ ascended to heaven, he, according to his promise, sent the Comforter. Through him, by faith in God the disciples were enabled to perform the same miracles that Christ performed. Acts 5:15; 13:11; 19:12; Mk. 16:17. But they should do greater works than these. On the day of Pentecost, when the Spirit was poured out, the apostles "spake with other tongues as the Spirit gave them utterance;" and through their instrumentality thousands were converted and turned to God. Acts 2:41. While Christ had healed the maladies of the body, the disciples were instrumental in producing a cure upon the soul. Hence, as much greater as the value of the soul than that of the body, so much greater were the works of the apostles than the works of Christ. These, it seems to me, are the greater works here referred to.

Again, Christ labored for the space of about three years and a half upon the earth, chiefly among the Jews; his disciples have labored in all the ages since his ascension among all nations, and thousands and millions through their labors have been converted to God; so that both in importance and magnitude the works of the apostles may be said to be greater. Not that they performed more astounding miracles, but that they, through faith in his name, were enabled to carry forward, to his honor and glory, the great work which he had himself only begun.

Questions in Reference to Baptism.

In the *Herald*, No. 39, page 43, is proposed the question, "What qualifications are necessary, according to the word of God

to make a person a fit subject to receive the ordinance of baptism and to become a member of the church. The first requisite is conviction and acknowledgement that there is a God, that man is but an imperfect and sinful creature, and that the Son of God came to redeem him through the saving doctrine which he received from his heavenly Father, and through which men are firmly convicted in their hearts that sinners will be punished and the godly rewarded, and feels pressed to follow the Lamb of God, and not the inclinations of his own corrupt nature, in order to save his soul. Such a person will desire to be baptized in confirmation of his faith, and to enter into a covenant with his Redeemer, to live to him and walk according to his commandments.

Douglas, Ill. JOSEPH STUCKEY.

A QUESTION.—Is it right, according to the doctrine of Christ, for a man to be baptized with water in the name of the Father, and of the Son, and of the Holy Ghost, more than once?

Children's Column.

Instructions to the Young, in the Principles and Practice of the Christian Religion.

IN QUESTIONS AND ANSWERS.

XVII. THE SIXTH COMMANDMENT.

1. Which is the sixth commandment?

A. The sixth commandment is, Thou shalt not kill. Ex. 20:

13. What is forbidden in the sixth commandment?

A. In the sixth commandment we are unconditionally forbidden to take our own life or the life of our neighbor; or to do anything that tends thereto.

3. What further is forbidden in this commandment?

A. All abuse, reproach, envy, hatred, anger, and revenge towards our fellow men, and the wanton and unnecessary destruction of animals or any of God's creatures. Lev. 19:17; Matt. 5:22; 1 Jn. 3:15; Eph. 4:31.

4. Why are we forbidden to destroy human life?

A. Because man is created in the image of God, and he alone has power to give life and to take it. Gen. 9:5, 6; Jas. 3:9.

5. What does God require of us in the sixth commandment?

A. He requires that we should use all proper means to preserve our bodies in health, and our lives from unnecessary exposure, regard the life and health of our neighbor as our own, love our enemies, and do good to those that hate us and despisefully we us. Rom. 12: 10, 20, 21; Col. 3:12, 13; Matt. 5:43, 46.

XVIII. THE SEVENTH COMMANDMENT.

1. Which is the seventh Commandment?

A. Thou shalt not commit adultery. Ex. 20:14.

2. What is forbidden in this Commandment?

A. All matrimonial infidelity, and all unchaste thoughts words and actions. Mat. 5:27, 28; 15:19; Eph. 4:29; 1 Cor. 6:18.

3. What are we further enjoined by this commandment to avoid?

A. All evil communications, excess in eating and drinking, voluptuousness, and everything that has a tendency to excite lascivious or unchaste thoughts, or actions. 1 Cor. 15:33; Rom. 13:12, 14.

4. Why is the transgression of this commandment a great sin against God?

A. Because by an impure life we defile and destroy both body

and soul, which should be the temple of the Holy Spirit. 1 Cor. 3:16, 17; 6:18, 20.

5. What does God require in the seventh Commandment?

A. In the seventh commandment we are required to preserve our own, and our neighbor's chastity, in heart, speech and behavior, that our bodies may be kept pure as a temple of the Holy Ghost. Matt. 5:8; 1 Cor. 3:16, 17; 6:18, 20.

XIX. THE EIGHTH COMMANDMENT.

1. Which is the eighth Commandment?

A. Thou shalt not steal. Ex. 20:15.

2. What is forbidden in the eighth Commandment?

A. In the eighth Commandment we are forbidden to take anything that does not belong to us, either by open or secret theft, or by dishonest dealings with our fellow men. Eph. 4:28; 1 Thes. 4:6; Luk. 12:15; Ps. 37:21.

3. What are some of the various ways in which persons break this Commandment?

A. By thefts, robbery, deception in trade; by false weights and measures, usury, taking undue advantage of another's necessity, withholding the laborer's hire, oppressing the poor, borrowing and not returning, and in many other like ways.

4. What else should we seek to avoid in relation to this commandment?

A. Idleness, avarice, extravagance and everything that has a tendency to lead us to dishonesty. Luk. 12:15; Prov. 23:20, 21; Jn. 6:12; 2 Thes. 3:10, 12.

5. What is required in this Commandment?

A. That we provide things honest in the sight of all men, give all men their just due, be contented with such things as we have, labor with our own hands, and deal kindly and generously with all men. Eph. 4:28; Matt. 25:1; Lu. 16:10; 1 Tim. 6:6, 9.

XX. THE NINTH COMMANDMENT.

1. Which is the ninth Commandment?

A. Thou shalt not bear false witness against thy neighbor. Ex. 20:16.

2. What is forbidden in the ninth Commandment?

A. The ninth Commandment forbids whatsoever is prejudicial to truth, or injurious to our neighbor's good name. Eph. 4:25; Jas. 4:11; Ps. 50:19, 20.

3. What sins are embraced in this Commandment?

A. False testimony, lies, slander, tale-bearing, evil speaking of any one, and everything whereby the reputation of our neighbor is in any way injured. Ex. 23:1; 1 Pet. 2:3; 1 Cor. 6:10; Jas. 4:11, 12.

4. What is required of us in the ninth Commandment?

A. The ninth Commandment requires us to speak the truth on all occasions and under all circumstances, and that we should, in no case say anything that is injurious to our neighbor's good name. Eph. 4:25; Zech. 8:16, 17.

5. Why should we endeavor to observe strictly all the requirements of this Commandment?

A. Because we are constantly in great danger of transgressing it.

6. Are we accountable for all that we say?

A. Every idle word that men shall speak, they shall give account thereof in the day of judgment. Matt. 12:36.

XXI. THE TENTH COMMANDMENT.

1. What is the tenth Commandment?

A. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's. Ex. 20:17.

2. What is forbidden in the tenth Commandment?

A. The tenth Commandment forbids all discontentment with our own estate, envying or grieving at the good of our neighbor and all inordinate emotions and affections to anything that is his.

3. Wherein does the tenth Commandment differ from the other Commandments in the second table?

A. In this that it strikes at the very root of all sin, by forbidding us to cherish any evil desire in our own hearts, which is the source from which every sinful word and action originates. Prov. 4:23 Jer. 1:14, 15; Matt. 15:19, 20;

4. What is required of us in the tenth Commandment?
 A. That we love our neighbor as ourselves and do unto him as we would that others should do unto us, with a pure and sincere heart. 1 Cor. 10:24; Rom. 15:2; Matt. 5:8.

5. What sentence does God pronounce against those who disregard his Commandments?

A. Cursed be he that confirmeth not all the words of this law to do them. Deut. 27:26.

6. What promises does he give to those who obey his law?

A. That he will show mercy unto them, and bestow on them his richest blessings. Ex. 20:5, 6. Deut. 28:1—14.

Wells of Salvation.

"With joy," says Isaiah, "shall ye draw water out of the wells of salvation." Pure water is often employed by the sacred writers as the emblem of grace. The figure is used in several different senses. Water represents *purity*; and the washing with water, the purification of the soul. "In that day," says Zechariah, "shall a fountain be opened for sin and uncleanness." "Wash ye, make you clean," says Isaiah; and in the New Testament, we read of "the washing of regeneration," of being "born of water," and of having our "bodies washed with pure water." The ordinance of baptism evidently implies, among other things, as was said by Ananias to Paul, "Arise, and be baptized, and wash away thy sins."

But as water is necessary to the comfort of life, yet to its very existence, we find it often used as an emblem of *life and refreshment*. "Ho, every one that thirsteth, come ye to the waters." "On the last, the great day of the feast, Jesus stood and cried, If any man thirst, let him come unto me and drink." And Christ said to the Samaritan woman whom he met at Jacob's well, "If thou knewest the gift of God, and who it is that saith, give me to drink, thou wouldest have asked of him, and he would have given them living water." And again, "Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him, well of water springing up into everlasting life." And in the book of Revelation we have one of the sweetest, richest texts on this subject: The spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Another use of certain waters among men is, for *healing diseases*. Medical springs are sought after and resorted to all over the world; but I do not find that, except in case of miraculous healing, any mention is made of water as medicinal in the Bible. The pool of Bethesda was famous, in the time of our Savior, for the healing virtue of its waters; but this, we are told, was owing to a miraculous cause: "An angel descended into the pool, at certain seasons, and troubled the water; and whosoever first, after the troubling of the water, stepped in, was made whole of whatsoever disease he had." So, also, we read in the Old Testament, that Naaman the Syrian, by the direction of Elisha, was healed of an inveterate leprosy by dipping himself seven times in the river Jordan. And the blind man whom our Savior healed by placing clay on his eyes, was directed to go and wash in the pool of Siloam; and "he went and washed and came seeing."

If there should be a miraculous fountain opened in some part of the world, which had the virtue of curing all sorts of bodily diseases, what an amazing rush would there be to reach it by the rich and the poor. The ways leading to it would be constantly crowded with pilgrims seeking a cure of their various diseases. The sick and decrepit, as when our Lord was on earth, would be borne by their friends and bathed in the fountain of life. The superstitious heathen travel hundreds and thousands of miles to visit some fountain supposed to possess a healing virtue; and in some popish countries, sacred wells are visited at certain seasons by a poor deluded people, who expect healing from waters which possess no healing quality but what imagination gives them.

But when it is announced that a WELL OF SALVATION is opened for the healing of the maladies of the soul, very little interest is felt by most in the tidings. Men are not sensible of their spiritual diseases, and therefore do not seek a cure. Yea, they are under such a direful delusion, that they are unwilling to be healed; they fondly cherish their mortal maladies, and are often offended when urged to come to the wells of salvation and be healed.

A few, however, are thirsting for salvation, and they rejoice to hear that a fountain is actually springing up in the wilderness, to which they are freely invited. Such come with joy to the wells of salvation. And Oh, how sweet are the repeated draughts of the water of life which they drink in! Others are deeply affected with the conviction of their moral defilement. They ardently desire cleansing. To all such we bring glad tidings, when we announce that "a fountain is opened for sin and uncleanness." Do you ask where? In the gospel—in CHRIST, who is the center and substance of the gospel.

A. Alexander.

The Beauty of Holiness.

"OUT OF ZION, THE PERFECTION OF BEAUTY, GOD HATH SHINED."

The sweet intrepretations of the Bible are full of this and kindred themes. Nature lavishes her beauty on every side. We see and appreciate it; and we are wont to associate this idea of beauty with all our conceptions of spiritual excellence. With all the noble acts of holy men of old we are wont to associate the pleasing charms of nature. And while this may seem natural in our limited and imperfect state of nature, the inspired penman drew out of the rich stores of creation the most sublime imagery, and threw around the holy deeds of the patriarch and prophet, and the wonderful works of Providence all the beauty and grandeur of the physical world. What majestic sweetness clothes the prophetic page that speaks of the kingdom and reign of Christ. We pause; we adore, and wonder. The first consciousness of our being, with those early, vivid trains of thought in all their youthful ardor rise up before us. Bethlehem, the wise men from the east, the shepherds, and the song of the heavenly host, awaken a glow of heavenly emotion which we may feel but cannot express. There is a moral grandeur encircling the conduct of Peter on the day of Pentecost, and of Paul at Athens. The evangelist, the martyr, and all those illustrious spirits who have gone on before and whose footprints we now follow at a distance, we look upon as the peculiar servants of God, whose lips like lilies drop sweet myrrh, and the smell of whose garments is like the smell of Lebanon. A retrospect drawn from such a field as this awakens within us the most pleasing and tender sentiment that perhaps can engage the soul in this life. From the low and sordid scenes of earth we are transplanted upon some moral Pisgah with all the Promised Land stretched out before our view.

Zion, according to the Psalmist, is the perfection of beauty; and if it be added that simplicity and meekness, confidence and trust have been the leading features of the people of God in all ages,—and since the adorning of the hidden man of the heart, and the ornament of a meek and quiet spirit is in the sight of God, of great price, it is clear that that serenity of soul and purity of life which results from the sanctification of the human heart is the highest point of perfection to which we can arrive in this life, and that with infinite purity is infinite beauty. We may not now see clearly why our bodies presented as a *living sacrifice* are holy and acceptable unto God. We may not now be able to lift the veil from the heart, or penetrate to the mysterious recesses of the soul; but at times we feel a glowing consciousness within laden with odors from the bowers of Paradise raising our souls in rapt union with those who stand before the throne to obtain a glimpse of the glories of the world to come. We unite with an assembly of Christians whose exterior corresponds with their profession, clothed with humility and meekness, worshiping

the God of heaven in the beauty of holiness, and our minds are carried back to the first church at Jerusalem when they had "all things common," and lifted up their voice to God with *one accord*; we think of Bohemia, the valley of Piedmont, and the sufferings the true Christian had to endure; and then we look forward to the time when we shall enjoy the exalted society of an innumerable company of angels, and the general assembly and church of the first born in heaven. Wherever the church of the Most High went, there was light: "Out of Zion the perfection of beauty, God hath shined." This we know; we can trace the light through the past; we feel its soul-kindling flame now, and we look forward with the most ardent expectations when its glory shall fill the whole earth. What is true of Zion as a whole, is true of her individual members. We see humility and meekness in the deportment, and heaven beaming in the eye and countenance of every inhabitant of Zion. And when he speaks, grace falls from his lips.

Go through the world and ponder well the ways of sin; consider the cold and gloomy speculations of science, and the cheerless ways of death; then "walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces, that ye may tell to the generations following. For this God is our God forever and ever."

And having seen, go, join within
The heav'n-bless'd, blood-washed throng.
Gospel Visitor.

Cæsarea.

This city, of which frequent mention is made in the Acts of the Apostles, was near thirty-five miles north from Joppa, twenty-five south from Mount Carmel, and fifty-five north-west from Jerusalem. It was built by Herod the Great, at immense expense. To form a harbour, he constructed an extensive mole, or breakwater, sufficient to protect a fleet against the storms which rage on this inhospitable coast. It was built of large blocks of stone, brought from a great distance, and sunk to the depth of a hundred and twenty feet. To this stupendous work he added a temple, a theatre, and amphitheatre, together with many splendid buildings, and made it his own residence and the capital of Judea. After him it became the residence of the Roman governors.

This statement must be viewed as the extravagant exaggeration of Josephus. The ruins, however, are very extensive, and clearly indicate that under the Roman governors it was a vast and crowded metropolis. Foundations, arches, pillars, and building-materials of every description overspread the place in utter desolation. And again, these ruins conclusively show that they were but the remains of another city, more ancient than that of Herod or Strato, of which the name and the age are alike unknown. Their palaces, temples, and theaters are now the haunts of wild beasts and the lurking-places of more savage men.

But these frightful solitudes are to the Christian one of the most sacred sites in all Palestine. Hero Philip, the first missionary preached peace by Jesus Christ. Acts 8:40. The good Cornelius here fasted, prayed, and gave alms, which came up before God as a memorial. Here began the ministry of the word to the Gentile, to whom the Holy Ghost was first given, baptism administered, and repentance unto life granted, as also unto the Jews who believed in the Lord Jesus Christ. The middle wall of partition was broken down. The wild olive was here grafted into the good olive. And from this spot the glad tidings of great joy to all people set forth, to run among the nations north, south, east, and west,—and westward still to take their course to a world unknown, far westward, beyond the dream of the prophet or apostle, whence they were to return and repeat again in distant ages, on the plain of Sharon, on the heights of Bethlehem, at Jerusalem, and throughout all Jewry,

the long-lost song of redeeming grace through Him who began there these wondrous missions of love to lost man.

Paul, also, the Apostle of the Gentiles, often visited Cesarea. In the hills buried beneath these ruins he made his noble speeches before Felix and Drusilla, Festus and Agrippa, with Bernice. Acts 24:10, 27, 25. He landed here when going up to Jerusalem, bound in spirit, under the full conviction that bonds and imprisonment awaited him there, but "ready not only to be bound, but to die at Jerusalem for the name of the Lord Jesus." He returned a prisoner in chains, sent by Claudius Lysias to make his defence before Felix, in whose presence he uttered the noble speech which made that governor tremble. Acts 23:24, 24. Here he was imprisoned for two long years, till he was called forth to plead his cause before Festus and Agrippa. Acts 25:26. From Cesarea he sailed to imperial Rome, to finish, at that centre of influence and of power, his wonderful testimony to the cause of Christ. Acts 27:1.

Vespasian was declared emperor at Cesarea. The Jews, exasperated by the heathen rites, temples, theatres, and idols of this city, began here the revolt which ended in their final overthrow. Cesarea was for several years the scene of Origen's labors, and the birthplace of Eusebius, the first ecclesiastical historian and the first biblical geographer.

Grudges.

There are many churches blighted and withered, which seem almost beyond the hope of reviving. It is a marked fact, that in almost every such case you will find old grudges among the brethren at the root of the declension. The Spirit of God will not stay in the midst of strife. These old grudges are like painful chronic diseases in the body. They paralyze the arm, and neutralize all efforts for good. They are not less dangerous because they work on unseen, wasting away all the spiritual life of the church.

Now there is but one help for this great evil. Let each one who professes Christ awake and examine his own heart. If this unholy thing is found there, let it be put away with prayer and humble repentance before God. Let each go his way and first be reconciled to his brother. Oh, let us all beware of sowing discord among the brethren. How can a slanderer be a child of God, or hope for admittance into that realm of perfect peace and love, where Jesus dwells?

It is a fearful legacy to hand down to our children, an old grudge against a neighbor, but it is far too common in many communities. Where no neighborhood feeds abroad, however they may be concealed under a smiling exterior, there home piety is sure to die out.—A church made up of such members must be a weak and distracted one. The youth associated with it must grow up indifferent to the claims of religion, and unless God mercifully casts their lot in other places, there is little hope for them but that they must go down to eternal ruin.

Let us learn to "leave off contention before it be meddled with," and so far as in us lies, let us be peace makers in the sphere where God has placed us. Never let sundown find us with an angry grudge in our hearts against any, and if we have offended any one by our manner, let us not hesitate humbly to ask forgiveness of our brother before we come up to the altar of God with our gift.

J. E. L.

"Kind Words Can Never Die"

Kinds Words can never die;
Heaven gave them birth;
Winged from a smile they fly
All o'er the earth.

Kind words the Angels brought,
Kind words our Saviors taught,—
Sweet melodies of thought!
Who knows their worth? ♦

Woman's Apparel.

"Whose adorning, let it not be that outward *adorning* of plaiting the hair, and of wearing of gold (*chains*), or of putting on of (*gorycov*) apparel."

This is Dr. Whitby's paraphrase of 1 Pet. 2:3. The word *employees*, rendered "plaiting," is not found elsewhere in the Greek New Testament. It means plait, to braid, to twist, to crimp, or to fold the hair. The Greek *plemyri*, in 1 Tim. 2:9, rendered "broidered," has about the same meaning, and, like the first named, it is used but once in the N. T. It appears, from these passages, that the first christians forbade all such adornment and embroidery and braiding of the hair of the female converts in the church; but nothing is more common in the nineteenth century than for professedly christian women to utterly disregard the apostolic teaching, and, instead of weaving the hair in plainness and simplicity, to braid, twist, crimp and torture it into every imaginable shape, much to the disfigurement of the head, and often to the injury of the health, and also to load it down with pins, combs, ribbons, bands, clasps, coils, tufts, volubils, ehignons, coiffures, Mary Stuarts, and other Parisian unnameable tinsel and fixings. Sensible people need not to be told that real beauty of face, head, or form, needs no extra adornment. As well might one attempt to adorn sun-light with gas, as to improve true beauty with gaudy tinsel. And where good looks are lacking, no amount of gewgaws or finery can make it up. And yet our women put on these squaw-like trappings to be in style, and to appear beautiful! I do not mock.

It may seem harsh to say it, but the truth demands that our women be told again that this gaudy and gorgeous adornment now in use, is represented in the sacred Scriptures as being the attire of harlots, Isa. 3:18-24, and Rev. 17:1-4. Both profane and sacred history confirm this severe statement. Commenting on the "outward adornment," forbidden by the apostle in our leading text, Dr. White says:—"These, in the words of Clement of Alexandria, are 'the ornaments of whores,' and such as demonstrate their arrogance, softness, and lasciviousness. The plaiting of the hair was, (saith he) 'a sign of corrupt women; and they that use them,' Clement continues, 'were attired like whores.' And in his third book and fourth chapter he says:—'The women that wear gold, plait their hair, and paint their faces, have not the image of God in the inward man, but in lieu of it a fornicating and adulterous soul.' The Apostolic Constitutions also forbid women to wear 'exquisite garments, or garments fitted to deceive, or gold rings upon their fingers, because all these things are signs of whoredom.' And as for the wearing of gold, Jambligh says, that 'no free woman were gold, but whores only.' The precious apparel is the thing which all the conquisas mention as, the attire which such women sought after and gloried in. These things, therefore, when they are used as such marks of distinction, are absolutely forbidden chaste women."—*Whitby's Annotations*.

As to these women who are wedded to their theatrical costumes and finery, and whose little, vain life consists in following the fashions there is no hope for them. But we, really pity the sensible and modest female, who is subjected by the iron rule of society and the perverted taste of our times to adopt styles and modes repugnant to her enlightened judgment and conscience, fid yet whose social surroundings seem to compel her to wear the chains of slavery to fashion. But can we expect anything better so long as the Bible is ignored, and good taste and common sense are set aside for the gospel according to Leslie, Godey, and Demorest, and the country obtains its styles, modes and fashions from New York, and New York obtains them from Roman Catholic and infidel Paris, and Paris obtains them from her gaudy and beautiful but corrupt and utterly godless courtesans? We advise all who look for the Lord to trample this tyranny under foot, and with meek and quiet spirits attire themselves as those who shall give account to the Coming One.—[Crisis.]

Married.

On Sunday the 11th of March, by Samuel Godshalk, JOHN KULY, of Hilltown, and CATHERINE KULY, of Belchmister, Bucks Co., Pa.

On the 31st of March, near West Point, by Pre. Benjamin Eicher, CHRISTIAN EISCH, and ELIZABETH KAUFMANN, both of Lee Co., Iowa.

On the 2nd of April, in Butler Co., Ohio, by Nicholas Augspurger, CHRISTIAN ERHISMAN, of Indiana, and MARY INGER, of the above named place.

On the 5th of March, at the house of the bride's father, by Pre. Christian Eisch, Bro. Joseph Gater of Woodford Co., Ill., and sister Catharine Nauflinger, of Tazewell Co., Ill.

On the 10th of March, at the house of the bride's father, by Bishop Jos. Bixler, JOHN MARTIN, of Wayne Co., Ohio, and MARY GOEPF, of Mahoning Co.

On the 21st of March, by Pre. Henry Kurz, in Columbus, Ohio, and HENRY STOUFFER and ELIZABETH BLOSSER, both of Columbiana Co.

On the 24th of February, in Warwick Township, Lancaster Co., Pa. Wid. NANCY BUEHLHOLDNER, aged 88 years, 11 mos., and 23 days. Funeral sermon by John Riser, John B. Landes and John Brubaker, from Ps. 31:5. She was a faithful member of the Mennonite Church for many years.

JACOB N BRUBACHER.

On the 24th of February, in Union Township, Elkhart Co., Ind., ETHELINE, daughter of David J. and Magdalena Yoder, aged 4 months and 12 days. Funeral sermon by Samuel Yoder and the writer from 1 Pet. 1:3 & 1 Thess. 4:13, 15.

On the first of March, in the same place SUSAN, daughter of John and Catharine EMERT, aged 3 years, 1 month and 15 days. Funeral sermon preached by the same from Phil. 1:21.

JOHN RINGENBERG.

On the 12th of February, in Upper Providence Township, Montgomery Co., Pa., Bro. GEORGE HELLERMAN, aged 72 years and one month. He was buried at Upper Providence Mennonite Meeting-house. Funeral sermon preached by Joseph Hendricks, John Hunsberger, Abram Wismer, and John Latschaw. Bro. Hellerman was a minister of the Gospel over 30 years.

J. G.

On the 19th of February, very suddenly, in Chester Co., Pa., Bro. JACOB LATSHAW, aged 70 years, 9 months, and 14 days. Buried at Vincent Meeting house, where funeral sermons were preached by John Latschaw, David Buckwalter and John Hunsberger, from 2 Tim. 4:7, 8. He had been affected by palsy, about six years ago, from which he suffered slightly, at different times, though his health generally was pretty good, until the night previous to his death, when he did not feel very well. He rose in the morning, took breakfast, walked out to the barn 'aid to the field; returned to the house, seated himself in the rocking-chair and read in the testament, then laid down the book, and expired in a few minutes.

He was chosen to the ministry in 1832 or 33. His desire and prayer was to do the will of his Master, having served as a watchman on the walls of Zion about 34 years, he has gone to his reward. May our loss be his eternal gain.

On the 19th of February, in Waterloo township, Waterloo Co., C. W., of dropsy, Bro. AMB. WEBER, aged 70 years, 4 mos., and 17 days. He was born in Lancaster Co., Pa., in 1787, and went to Canada 1807... He lived and died a faithful member of the Mennonite Church. He was buried at Eby's burying ground. Funeral sermons were preached by Joseph Hoge and George Schmidl, from Heb. 13:14.

In Waterloo township, Waterloo Co., on the 8th of February, of dropsy MAGDALENA, wife of Bro. Christian SCHNEIDER, aged 71 years, 1 month and 24 days. She was buried at Schneider's Meeting-house. Funeral sermons were preached by Samuel Weber and Joseph Hoge.

E. S.

On the 16th of February, in Logan Co., Ohio, of a protracted illness, ARA KANEY, aged about 42 years. He was buried in the 21st. Funeral sermons were preached by Bro. Werry and others, from Rev. 14:13 and by D. S. Reigh from Amos 4:12. He was a faithful member of the Oshkosh Mennonite Church. Bro. Werry and myself visited him on the 18th. He had an earnest desire to depart and be with Christ. He bore his affliction with patience. He leaves a wife and four children.

John P. Kist.

On the 16th of February, at the residence of Peter Metz, in Towamencin township, Montgomery Co., Pa., BARBARA GOTTSALK, widow of Jacob Gottschalk, aged 92 years, 2 months, and 4 days. She was buried at the Skippack Meeting-house. Funeral sermons were preached by Jacob Kolb Abraham Wismer and Geo. Detweiler, from Rev. 14:13.

CATHARINE, wife of Samuel KOHL, died very suddenly, aged 25 years, 6 months and 8 days. Funeral sermon preached by Daniel Brenneman. She finished knitting a pair of mittens for herself in the evening, and after retiring she related to her husband, that the night before she dreamt that she went to Christ, like Peter, on the water, after which they came to land where there was a beautiful carriage with two white horses. They entered the bright carriage, and rode some distance to a place where two streams of water met; the one a clear, beautiful stream, the other turbid and dark. Many were washing their garments in the turbid stream; and she asked them, why they did not go to the other stream, where the water was pure and bright, and wash there.

She was troubled with phthisis, and, some time in the night, the husband heard an unusual noise, accompanied by a cry of distress, rose hastily, called his sons, and lighted a candle, only in time to see her last expiring breath.

How many, who are washing their garments in the turbid waters of sin, and neglect the crystal stream of the waters of life!

DEBORAH KING, wife of John R. LANDER, of Eldera, Harden Co., Iowa, died the 13th of February, 1867, aged 24 years, 6 months, and 3 days. They were married in the above mentioned place on the 4th of Oct., 1866, and came on a visit to his father's Rev. Geo. R. Lander, in Hilltownship, Bucks Co., Pa. In the course of seven or eight days, she took sick and kept growing worse until she died. She was baptized and received into the church during her illness. She was much beloved and admired by all who knew her. She was buried at Perquessbury burying-ground. Funeral discourses were preached by Isaac Overholt and the writer from Rev. 7:13, 14.

On the 27th of February, in Bucks Co., Pa., of scarlet fever, AMOS, son of Henry and Mary Higgin, aged 2 years, 2 months and 14 days. Interred at Deep Run. Funeral discourse by J. Moyer and the writer.

SAMUEL GODSHALK.

On the 11th of March, in Salsbury township, Lancaster Co., Pa., of disease of the brain, CHRISTIAN KURTZ, in the 57th year of his age. He was buried on the 13th. Funeral sermons were preached by Daniel Mast and Amos Herr, text by the latter from Mark 13:33, 34.

On the 13th of Dec., 1866, in Spring Hill township, Juniata Co., Pa., JOHN SNOKER, aged about 40 years. He was engaged in felling timber, and was accidentally struck by a limb of the tree, after which he did not utter a word, but lingered until the 13th, when death relieved his sufferings. Funeral sermons were preached by Jacob Richel and John Esh.

DAVID A. YODER.

On the 16th of March, in Chester Township, Wayne Co., Ohio, NANCY, wife of Daniel Ritter, and daughter of Amos Hollerman, in the 23rd year of her age. The day previous she complained of head-ache, and about ten o'clock in the evening was rendered insensible by an attack of fits, which was repeated twenty-three times in eleven hours, when death released her. Funeral discourse by F. Seibert, from Heb. 2:14.

On the 22nd of March, in Beaver Township, Mahoning Co., Ohio, of typhoid fever, MARYANN, widow of John H. Yoder.

On the following morning, near the same place, at the residence of her son, ELIZABETH YODER, Grandmother of the above, and widow of Peter Yoder, dec'd, aged 73 years, 10 months, and 21 days. She was long a member of the Mennonite Church, and for more than five years constantly confined to her bed, and seldom able to speak mildly. Often, when hearing of a death, she expressed her urgent desire to be released also; yet she bore her severe affliction with patience and resignation.

They were both buried on the 22nd, the former immediately after the latter. Funeral services were delivered by the brethren Jacob Culp and Samuel Good, from Rev. 21:12-14.

JONAS H. YODER.

In Allentown, Mifflin Co., Pa., on the 5th of January, 1867, sister ELIZABETH YODER, wife of Peter Yoder, dec'd, aged 71 years, 11 months and 8 days.

Her remains were interred on the 7th in the presence of a large concourse of friends and relatives, on which occasion a funeral discourse was delivered by Pre. Abraham Penchey. Like Job (Job 42:17), she died "old and full of years."

On the 19th of Dec., 1866, in Elkhart Co., Ind., BENJAMIN HYDER, aged 88 years, 1 month and three days. He formerly resided in Canada West, and removed from there to Indiana. He was a deacon in the Mennonite Church. Funeral discourses were preached by Daniel Brundage and Moses Hess, from Rev. 22:12-14.

On the 10th of March, in Waterloo Township, Waterloo Co., C. W., of consumption, CATHARINE, wife of David WIMMER, and daughter of Bish. Benjamin Ely, deceased, aged 52 years, 8 months, and some days. She calmly fell asleep in Jesus. She was buried at Christian Ely's burying-ground, on which occasion Enoch Detweiler and Daniel Wimmer delivered appropriate addresses.

On the 7th of April, widow SARAH CLERMER, aged 81 years. She was formerly from Pennsylvania. Her maiden name was Berkley. She waited with patience for the time of the Master's coming, desiring to be with

Christ. She was a sister in the Mennonite Church, and was buried at Martin's burring-ground. Funeral sermons were preached by Moses Erb and A. W. Martin, from Heb. 9:27.

On the 9th of April, in the same township, of consumption, NOAH, son of Pre. Daniel WISMER, aged 22 years, 3 months, and 11 days. The sorrows of his heart for his past sins and the desire to obtain the salvation of his soul, caused him more suffering than his bodily afflictions. On the 31st of March, according to his request he was baptized and received into the Mennonite Church. He was buried at Christian Ely's burying-ground. Funeral sermons by Moses Bowman from Acts 2:21, and Enoch Detweiler from 5: 10.

On the 27th of March, in Salisbury Township, Lancaster Co., Pa., of consumption, JOHN, son of Christian and Susanna PETERSEN, aged 20 years, 4 months, and 25 days. He was sick about 10 months, during which time he made a solemn covenant with his Maker, and was baptized and received into the Onish Mennonite Church, and awaited his end with great patience. On the last day of his life, though very weak, he spoke of the words in the 2nd Chap. and 10th and 11th vers of Revelations: "Be thou faithful unto death, and I will give thee a crown of life." "He that overcometh shall not be hurt of the second death." We have reason to believe that he was a true member of Christ and that he now rests from his labors. C. L.

On the 6th of January, in Mahoning Co., Ohio, after an illness of about six weeks of diphtheria, MELIZZIS, aged 5 years, 7 months, and 3 days; and on the 7th, after an illness of 7 months, of consumption, LEWIS, aged 21 years, 7 months, and 17 days; children of Charles and Rebecca WITMER. They were both buried at Oberholzer's burying-ground. Funeral sermons by Jacob Culp and Peter Baringer.

On the 2nd of February, ANNA BIXLER, aged 47 years and five months. She was buried at Oberholzer's Meeting-house. Funeral sermons by Jacob Culp and Samuel Good.

On the 3rd of March, in Philadelphia, Pa., of palsy, BRO. JACOB LANDER, formerly of Deep Run, Bucks Co., aged 65 years, 4 months, and 25 days. Buried at Deep Run. Funeral sermon by J. Myers and the writer, from 2 Cor. 4: 17, 18.

On Thursday the 7th of March, near Plumsteadville Bucks Co., Pa., of scarlet fever and sore throat of which he was sick only 3 days, THOMAS RICKERT, aged 36 years, 2 months, and 14 days. He was a faithful Bro. in the church. Funeral sermons by J. Gross, J. Moyer and the writer Text Tu. 14: 13.

On the 12th of March, in Doylestown Township Bucks Co., Pa., PRISCILLA GALT, aged 50 years, 9 months and 17 days. Interred at Doylestown Mennonite Burying-ground. She was a faithful and much beloved sister. Funeral sermons by S. M. Andrews, and the writer from Col. 3: 2, 8, and Rev. 14: 13.

On the same day, in Plumstead Township, Bucks Co., Pa., LYDIA GRISINGER. Buried at Deep Run. Sermon by L. Gross and J. Myers.

"...take these little Lamb's," said he,
"And lay them on my breast;
Protection they shall find in me,
In me be ever blest."

On the 9th of Feb., 1867, in Bedminster Township, Bucks Co., Pa., BARBARA, daughter of Abraham and Anna Kolt, aged 7 years, 4 months, and 20 days. Buried at Deep Run. Funeral sermon by J. Myers, J. Gross and the writer, from Heb. 6: 12.

SAMUEL GODSHALK.

On the 5th of April, in Butler Co., Ohio, of consumption, CHRISTIAN son of Peter SCHRAIBER, aged 18 years, 6 months, and 29 days. He was buried on the 7th.

On the 10th of April, in Allen Co., Ohio, after a protracted illness, of gravel and dropsy, JOHN BRENNEMAN SEN., aged one day less than 72 years. He was buried on the 12th, at the Mennonite burying-grounds, on which occasion Bro. C. Culp delivered an impressive discourse from 18: 57; 2, in German, and from the latter part of the 10th verse of the 23rd chap. of Numbers in English.

BRO. BRENNEMAN was born in Rockingham Co., Virginia, whence he came to Fairfield County, Ohio, when a young man. In 1851 he removed with his family from Fairfield to Allen Co. He bore his bodily afflictions with great patience and resignation, and repeatedly remarked that he was not afraid to die, and that he felt prepared and willing to depart. After he was confined to his room, he frequently requested exhortations and prayer. It seemed to be his great delight to speak of heavenly and spiritual things. He told me that it appeared to him, that Christianity is of much greater importance than many persons imagine—that he was afraid, there were a great many persons who know not what Christianity is. Although his departure seems to be a great loss to his friends, we have reason to believe that their loss is his eternal gain. He leaves a wife and eleven children.

J. M. BRENNEMAN.

On the 14th of January, 1867, in Whitpain Township, Montgomery Co., Pa., of Typhoid fever, JOSEPH B. PAYNE, aged 19 years, 8 months, and 27 days. He was buried on the 17th, at the Worcester Mennonite burying-ground, on which occasion a funeral discourse was delivered by the brethren Geo. Detweiler and Abram Wismer from Rev. 14: 13. He leaves a wife and ten children to mourn their loss. He was sick about eight weeks, and, during his illness, was led seriously to consider the welfare of his soul, and,

about a week previous to his death, upon an earnest confession of faith, he was baptized and received as a brother into the Mennonite Church. A few days previous to his death, he said in a very solemn manner to his wife that, whenever he had been from her, and remained an hour or two beyond the time appointed for his return, she would be alarmed and concern for his safety; "yet with all your kindness," said he, "I cannot stay with you: the Master is coming, and I must depart and leave you." But they may comfort their hearts with the assurance that he is eternally happy.

M. C. S.
On the 16th of March, in Fairfield Co., Ohio, CLARA KUQUA, aged 79 years, 7 months, and 12 days. Funeral sermon by Pre. Joseph Hendricks from Thess. 4: 13.

On the 24th of March, in the same county, BARBARA STUMON, widow of John Stutman, dead, aged 78 years and 9 months. Funeral sermon by Jonathan Zook from Phil. 1: 21. She was a member of the Amish Mennonite Church.

On the 28th of March, in the same county, ELIZABETH KING, widow of Christian King, dead, aged 78 years, 6 months, and 6 days. Funeral sermon by Pre. Joseph Hendricks from Rev. 14: 12, 13. She was a member of the Amish Mennonite Church.

J. J. BERNTRAGER.
On the 28th of March, in Butler Co., Ohio, of typhoid fever, MAGNA LEWA, wife of John SCHLUENCKER, aged 27 years, 9 months, and several days. Funeral sermon was delivered by Joseph Augspurger.

On the 28th of March, in Union Township, Elkhart Co., Ind., of typhoid fever, JOSHUA YODER, aged 54 years, 5 months, and 4 days. He was born in Somerset Co., Pa., leaves a wife and four children. Funeral discourses were delivered by the writer from Is. 38: 1, and Christian S. Faerber from Matt. 24: 44.

On the 18th of March, in Wilmet Township, Waterloo Co., C. W. JACOB BOCK, aged 78 years and one month. He leaves a widow and ten children to mourn their loss. Funeral sermons were preached by the brethren George Smith and Moses Bowman. He was a Deacon in the Mennonite Church for about 24 years.

On the 22nd of March, in Brecknock Township, Lancaster Co., Pa., of palsy, of which she suffered only three days, MARY BECKER (widow) aged 79 years, 3 months and 11 days. She was buried at Center Graveyard, on which occasion funeral discourses were delivered by Jacob Moseman and Jester Moser, from John 8: 51. She was a member of the Mennonite Church.

ELASIA MARTIN.

On the 6th of March, in Franconia Township, Montgomery Co., Pa., of dropsy, JONATHAN HUNKEMEYER, aged 64 years, 6 months, and 17 days. He was buried on the 9th at Gehman's Meeting-house. Funeral sermon by the brethren Henry Neece and John S. Allebach, from Is., 38: latter part of first verse.

On the 8th of March, in the same township, of cancer in the face, from which his face was almost entirely consumed, SAMUEL DERTWILLER, aged 74 years, 3 months and 3 days. He was buried on the 11th, at Gehman's Meeting-house. Funeral discourses were delivered by Henry Neece and John S. Allebach. He suffered for ten or twelve years, and for the last six months of his life his sufferings were very severe. He was a brother in the Mennonite Church, and bore his sufferings with patience, hoping that through his faith in the Savior he would be able to attain everlasting life.

ABEL HORNING.

On the —— of March, in Westmoreland Co., Pa., HENRY FREDAY aged 83 years, and 6 months. He was buried at the Mennonite burying-ground on the 13th. Funeral discourse was delivered by John D. Overholt from Heb. 10: 27, and by the writer from Heb. 5: 9. The deceased was a member of the Mennonite Church for more than 60 years. He lived a consistent life, so that we hope he died the death of the righteous and could say,

"I long to go—Then farewell woe:
My soul will be at rest.
No more shall I complain or sigh,
But taste the heavenly feast."

JONAS BLAUCH.

On the 3rd of April, in the same township, of dropsy, widow SUSANNA EBB, aged 70 years, 6 months and 19 days. Her maiden name was Bonberger. She was born in Lancaster Co., Pa., and was buried at Christian Eby's burying-ground. She was a member of the Mennonite Church and died as we have reason to hope a happy death. Funeral sermons were preached by the brethren Moses Bowman, G. R. Schmidt and Tilman Moyer.

Letters Received.

With Money.

Solomon Hertzler \$1.50; J. Brackbill \$1.00; J. J. Ramseyer \$2.00; Elias Schneider \$6.00; John Weidman \$1.00; Abrm. Nash \$1.00; Joseph Roggy \$1.00; Geo. Brennenman \$1.00; Christian U. Amstutz \$1.00;

John U. Hofstetter \$1.00; Dr. J. D. Weaver \$1.50; Christian D. Schertz \$1.00; Isaac Kinner \$1.00; Pre. Amos Heery \$3.00; John M. Zimmermann \$1.50; J. S. Yoder \$1.50; John Stebly \$2.00; Melchiah Brennenman \$1.00; J. K. Hartzler \$1.50; John H. Ranner \$2.00; Christian Eby \$1.00; J. F. Hershey \$2.50; Moses P. Miller \$1.50; John Ringenberger \$1.50; Samuel Lantz \$1.00; Esther Hess 40cts.; Christian Mosser \$1.50; Amos Zimmerman \$1.50; John Schoenbeck 50cts.; Henry S. Cassel \$3.00; Lydia Hoover \$1.50; Garret Kulp \$1.00; John L. Delp \$1.00; Samuel L. Fisher \$1.00; Jacob Hershey \$1.50; J. C. Kenagy \$1.50; Isaac C. Lehman \$1.45; Andrew Fretz \$2.00; William Beyer \$1.50; Samuel Balmer \$2.50; John Baer \$2.50; Samuel M. Burkholder 20cts. ~~etc.~~ To what Post Office shall we send the book, Christ, Kissed \$2.00; J. Nafziger \$1.00; Jacob N. Brubacher \$2.00; John Steinman \$2.30; Solomon Martin \$1.00; Henry Weikl \$2.25; Henry Miller \$1.00; John C. Whistler \$1.00; John Smiley \$1.00; Jacob Hoover \$2.25; J. J. Miller \$1.00; Levi Muselman \$1.00; Gideon Yoder \$1.00; Jacob Kindy \$1.00; Henry Hurst \$2.00; F. G. Musser \$1.00; Levi S. Reist \$1.00; Adam Alpeter \$1.50; Jacob Andrews \$3.00; Peter Neuswanger 75cts.; David Plank \$1.50; Christian Goldsmith 25cts.; J. Latshaw \$1.00; Jacob Bossler 50cts.; Menno Eby \$2.50; Christian Stucky \$1.00; John Oswald \$2.00; Henry Shenk 25cts.; J. K. Andrews \$2.00; J. Z. Boller \$3.00; A. C. Tschantz \$1.00; Jacob Eicher \$3.25; C. G. 10cts.; H. B. Brennenman \$1.50; John \$1.00; Benj. Eicher \$3.25; Peter Neuswanger 75cts.; David Plank \$1.50; Christian Burkhardt \$1.00; Pre. Jos. Dally \$1.00; Jacob B. Hinslinger \$1.00; Christian Schneck 10cts.; Pre. John Baer \$1.00; Salathiel Hines \$1.50; L. E. 1.50; John \$1.00; Peter Neuswanger 75cts.; John H. Ranner \$1.00; Peter Kunkel \$1.00; Jacob \$2.00; J. J. Marter \$3.00; Jacob H. Lander \$3.00; E. C. Weaver \$2.50; Joseph M. Hors \$1.50; Joseph Kuehler 25cts.; John P. Shantz \$1.50; Eliza A. Miller \$1.50; Abram Bowman \$1.50; Henry U. Stoltzfus \$2.00; Michael Hors \$1.50; David Kaufman \$1.50.

FREE CONTRIBUTIONS.—A. C. Tschantz 60 cts. Jacob Baumgartner 40 cts. From a friend \$5.00;

Letters without money.

Pre. John Hartman; Elisha Martin; John H. Yoder; John Hohde; Peter E. Stuckey; J. W. Martin; Sallie Boorse; Peter Neuswanger; Elsiba Martin; Jacob Miller; John Coffman; J. J. Borntrager; John Ringenberger; Menno G. Wenger; Samuel Bally; Benj. Eby; Gustave Denlinger; Levi Book; Joseph Funk's Sons; Philip H. Parrett; Tobias Denlinger; Jonathan Kolb; J. B. Metzler; J. M. Brennenman; David H. King; Benjamin Diller; D. Latshaw; J. L. Landis; Elias Schneider; Abram Martin; Fanny Shank; Emanuel Suter; Lizzie Funk; Aaron Good; Henry Shelly; C. Stoner; C. Berndt; Levi Landis; Christian Welty; Henry Ayle; John Buehwalter; Berndt; Amos Bean.

Lewis Yoder; Christian Lantz; Shean Zook; Fred Fuerstanzelhuber; Daniel B. Huber; Henry Stoltzfus; Henry Hartman; John Giesche; Susan Besser; Ne Bechtel. It is all right. Cyrus Horsch;

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A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 5—No. 6.

ELKHART, IND., JUNE, 1867.

Whole No. 42.

The Erring.

BY JULIA A. FLETCHER.

Think gently of the erring!
Ye know not of the power
With which the dark temptation came,
In some unguarded hour.
Ye may not know how earnestly
They struggled, or how well,
Until the hour of weakness came,
And sadly thus they fell.

Think gently of the erring!
O do not thou forget,
However darkly stain'd by sin,
He is thy brother yet.
Heir of the self-same heritage!
Child of the self-same God!
He hath but stumbled in the path,
Thou hast in weakness trod.

Speak gently to the erring!
For it is not enough
That innocence and peace have gone,
Without thy censure rough?
It sure must be a weary lot
That sin-crushed heart to bear,
And they who share a happier fate,
Their chidings well may spare.

Speak kindly to the erring!
And thou mayst lead them back,
With holy words and tones of love,
From misery's thorny track.
Forget not thou hast often sinned,
And sinful yet may be,—
Deal gently with the erring one
As God has dealt with thee!

Duty of Shunning the Company of Impenitent Members who have fallen into Sin.

As there appeared in the March number of the (German) *Herald* an article in which are given some remarks relative to excommunication and shunning, with which I entirely agree, because, according to my humble judgment, they entirely correspond with the Scriptures, and as such various opinions in reference to this subject prevail at present, I would greatly desire (if it should be thought proper and useful), that the following letter from Jacob Kerzengieser to Pouwel von Meenen be published in the *Herald* (both English and German), which letter, according to my opinion and humble judgment, entirely agrees with the holy Scriptures. If we could be convinced that Menno Simon and the martyrs have erred in this, we should not follow them any further than they follow the truth. In my judgment, however, I have found no doctrine in reference to shunning that more nearly corresponds with the gospel, than that which Menno Simon and the martyrs have left us in their writings on this subject. And as many persons are unacquainted with the views of the martyrs on this subject, by giving said letter a place in the columns of the *Herald*, the readers may learn what was the faith of those who willingly sacrificed their bodies and lives in defense of the same.

A PILGRIM.

The letter above referred to was written in the year 1569 by Jacob de Roore (or Kerzengieser) in prison to Pouwel von Meenen, one of his fellow-laborers in the ministry of the gospel of Christ, in reply to a former letter received from him, of which the following is a copy:

The eternal, incomprehensible, and only wise God grant you His grace, mercy, and peace, through our Lord Jesus Christ, and fill you with all wisdom, knowledge, and understanding, through the Holy Ghost, that you may walk worthily before God, and accomplish His will, to the praise of His holy name, to the edification of His Church, and to the salvation of your soul. This is my wish to you, my worthy brother Powell, as a friendly greeting and farewell.

Having greeted you with a cordial salutation, I proceed to inform you, dear brother, that I understood from your letter, that you wish me to state in writing as a token of remembrance some things in reference to all the articles of faith, which I would willingly do for you; but I do not think I shall have sufficient time. Moreover, I inferred that, after the first letter was written, you saw the articles of faith which I recently wrote to my children; and finally I infer from the letter which you afterwards wrote, that you especially desire to know my opinion respecting what should be done with those who do not separate themselves from those whom the Church has excommunicated according to the Scriptures, and are not willing to acknowledge themselves guilty. I am greatly surprised at this that such a spirit should also manifest itself. But I fear that this spirit is, in reality, not such as it represents itself to be; for the withdrawing of fellowship is a great hindrance to Satan. But the apostle has taught that it is a good means to make him ashamed who has been excommunicated; that is as much as to say, to bring him to humble himself or to reform. But now I am informed that the failure to comply with the duty of shunning is confined principally, not to those who are to be shunned, but to those whose duty it is to shun, from which it is inferred that the cause why they refuse to separate themselves from them lies in them, and not in those who are excommunicated, which I therefore suppose is the case, because I have observed and also feared that with many it may have been a covetous and selfish spirit, by which they were prompted to make provision for their temporal life, for merchandizing, and the like, more than to exercise themselves in godliness; or to seek more to lay up treasures on earth than in heaven. This shunning is, therefore, frequently very much in the way of this spirit, since it is often disadvantageous to its business. Hence, men, in thinking over the matter, conclude that this duty (shunning) may be set aside with the Scriptures; for this spirit is such that it is not willing that its true character be known; but it seeks to cover itself with the mantle of righteousness; and is seldom reproved in the Church, or, if reproved, called by another name; for it is sometimes punished as a heretic, sometimes as a conjurer, and sometimes as an idolater. This is the reason why it knows so well to conceal itself, and yet manifest its

nature in such a manner; for wherever it may be, it is never idle. Therefore the apostle writes that covetousness is the root of all evil. The apostle writes further, "We command you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." Again he writes, "If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother."

Here the apostle gives us to understand that the Church is just as much bound to have no company with the disobedient as to withdraw itself from those who walk disorderly; and that even if we understand the word "withdraw" as referring to excommunication alone; for even as the church must withdraw itself from such people, that it may not become leavened or corrupted through them, so it is not permitted to keep company with them, that they may be ashamed. The church becomes corrupted, unless it observe the duty of refusing to have any intercourse with (or shunning) impudent transgressors; for the apostle has commanded and taught this, and the reason wherefore he taught it he gave in his letter to the Corinthians, in which he writes, "I wrote unto you in an epistle not to company with fornicators." From this it may be inferred that he had previously written to them about this, but because they did not observe it, he explained it to them more clearly, saying further, "Yet not altogether with the fornicators of this world, or with the covetous, or with extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company with them." Here again he says, "I have written to you." From this we may see that he refers to it again with this view, to induce them to observe it more faithfully, than they had previously done; for they did not practice excommunication because they could not practice shunning, since without excommunication there can be no shunning; for shunning follows as a consequence of excommunication. He, therefore, censured them, because they were puffed up and had not rather mourned that such shameful deeds had been committed among them, and he judged concerning him that had done such a deed, in the name of our Lord Jesus Christ, when they were gathered together, and his spirit, to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved, in the day of the Lord Jesus. Hence, it is evident that excommunication and having no company with one who is excommunicated are equally necessary and serve the same purpose; for the apostle says that he delivers such a one to Satan for the destruction of the flesh; that is to say, for the mortifying of the flesh. But in regard to shunning he says, "Have no company with him, that he may be ashamed." Observe what purpose this shunning serves. It will induce a woman to wash herself, if she is told her person is soiled and filthy. A naked person would not willingly be seen in his nakedness, but shame would induce him immediately to put on his clothes, if any one should come to see him. Adam as soon as he perceived his nakedness, sought forthwith to cover himself; for he was ashamed, and made an apron of figleaves to cover his shame. Now, then, according to the apostle's words we must shun the society of excommunicated members, that they may be ashamed; for, by withdrawing ourselves from them and shunning them, we give them occasion to reflect why this is done: by thus reflecting they may perceive their nakedness and be ashamed before the Lord their God, against whom they have sinned, and thus be smitten by conscience, that they dare not appear before the Lord in such a state, they see some remedy to cover their nakedness; not with figleaves, like Adam, but with a garment of the Lamb Jesus Christ, whom we must receive through faith with a broken and contrite heart; as God also clothed Adam, when he humbled himself, with garments of skins, to cover his nakedness. Hence, dear brethren, excommunication and shunning have the same end in view and are not opposed to each other. The apostle, therefore, also says, "Yet count him not as an enemy, but admonish him as a brother." Admonition is not at variance with shunning: it has the same end in view as excommunication and shunning: namely a reformation. The apostle, therefore, did not forbid it, but taught, that we should admonish them as brethren. But where there is excommunication, there must be also a withdrawing of fellowship; for break not the bruised reed nor quench the smoking wick; take at all

times good care of yourselves and the flock over which the Holy Spirit has placed you, to care for the church of God which he has purchased with his blood. Therefore, feed the flock of Christ, not by constraint, but willingly, and remember the words of the apostle; namely: "Woe is unto me, if I preach not the gospel! For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me." Therefore he also says, "When we might have been burdensome, as the apostles of Christ, we were gentle among you, even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us." And further he says, "We exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God."

Dear brother, be watchful, then, over the sheep committed to your care, and take charge of your flock with a ready mind; and when the chief Shepherd shall appear, you shall receive a crown of glory that fadeth not away. Therefore, my dear brother, be diligent, do the work of a faithful evangelist; zealously discharge the duties of thy ministry, and say with the prophet, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Be vigilant, and watch for their souls, as one who must give account. When you see the sword come, blow the trumpet and warn the people in the name of the Lord, that those that sleep may be awaked, the faltering knees stand erect, the feeble hands lifted up, and that their blood be not required at thine hand. For this end may God grant you his grace, and strengthen you with his Spirit; that you may receive the end of your faith, even the salvation of your soul. Amen.

I beseech you, dear brother, to receive my brief admonition favorably; for I have written it out in love. You now have my humble opinion respecting shunning, and a brief statement how to deal with those who, refusing to comply with the duty of shunning will not acknowledge their guilt. I would have written more fully in reference to this point but circumstances will not admit of it. I therefore commend you my dear and much esteemed brother, whom I love with all my heart, and your wife to the Lord and the word of his grace. Pray to the Lord for us. I thank you from my heart for that which you have sent me. I beg you to thank Pieter heartily for me. Written May 17th and 18th by me Jacob de Roore. I wish that you would send a copy of this letter to one of the ministers at Armentiers or to my wife. Dear brother Pouwel, if you desire anything further from me and I have time, I am willing to serve you though there can be but little expected of me. Cordially salute your minister for me, and all that fear and love God, if you find opportunity. They that suffer here according to the will of God, will keep in mind that they commit their soul into the hands of the Creator of good works.

A Christian Child.

Seeing I am Jesus's Lamb,
Ever glad in heart I am.
He's my Shepherd kind and good;
He provides me daily food.
And "his lamb" my name doth call;
For he knows and loves us all.
Guided by his gentle staff,
Where the sunny pastures laugh,
I go in and out and feed,
Looking nothing that I need.
When I thirst my feet he brings
To the fresh and living springs.
Must I not rejoice in this?
He is mine, and I am his,
And, when these bright days are past,
Safely in his arms at last.
He will bear me home to Heaven.
Oh, what joy has Jesus given!

Selected by SUSAN RESSLER.

Baptism. No. 3.

Of the Ordinance of Baptism with Water, and how it is to be administered to agree the nearest with the word of God.

Water baptism being taught and administered differently among the different denominations, it is of the greatest importance that we fix our attention on the holy Scriptures, and draw thence the mode and ordinance which will most nearly accord with that infallible source, the word of God. But in the Scriptures of the New Testament, we have no prescription of any particular mode or rule given, how much or how little water shall be used; or whether the subjects shall be dipped, or have the water poured or sprinkled on them.

But as God is a wise God, yea, as he is Wisdom itself, he has in his infinite wisdom arranged all things in his word, the holy Scripture, in such beautiful order that one passage supports the other; and one doctrine flows into the other. And thus it is, with the baptism with the Spirit—with water, and with the passion or suffering of Christ and his true followers, all three of which seem to follow in regular course, and tend to one point.

It may be shown from the Old and the New Testament that, in the spiritual baptism, the word *baptism* is used in the same sense as pouring or sprinkling; and that the words to *sow*, to *pour*, to *sprinkle*, are used by the spiritual Baptizer and Sower, Jesus Christ, and his messengers in sowing, sprinkling, and pouring out the word of the gospel on the field of the world; namely, on all mankind and on all nations of the earth; whereby they may be prepared to believe in the Lord, and to do works meet for repentance.

Thus we have a pattern of the baptism with water in the baptism with the Spirit, of the Spiritual Baptizer and Forerunner, Jesus. And if we follow him, we will do his will, and then we are not in any danger of missing the way; for Jesus is himself the Way and the Truth. Hence the representation of the spiritual baptism of Jesus should be well considered, and the words well observed which the Lord spoke to Moses when He commanded him to make the tabernacle: And look that thou make them after their pattern, which was showed thee in the Mount. Ex. 25:40. Heb. 8:5. Acts 7:44.

It appears that to Moses was given on the Mount a representation of the spiritual, heavenly tabernacle, and he was charged to make the figurative tabernacle according to that pattern. And thus is the ordinance of the baptism with the Spirit a clear pattern, which should be observed in the baptism with water; and as that is represented by pouring and sprinkling, in the holy scripture, it is reasonable to hold, that the pouring of the water on the head of the subject, in the baptism with water, is the nearest to the pattern given in the word of God. But there is no measure given how much water shall be applied in the spiritual baptism: besides this, there is a diversity in the outpouring of the Spirit, as some receive a richer portion than others. And if in water baptism some receive a larger effusion of water than others, they are, in consequence of it, no purer than those whose effusion was less; for it is not the water that cleanses from sin, but the name of the Lord Jesus Christ.

That the baptism with the Spirit and the baptism with water stand together in the same order, is shown by John the Baptist, Math. 3, where he saith: If baptize you with water; but he that cometh after me shall baptize you with the Holy Ghost. Here the preposition *with* is used in both cases, and shows that water and the Holy Ghost are applied in the same way. The Spirit, and the graces of the Spirit are frequently compared to water. Isa. 35:6, 7.—12:3 John 7:37—39.

That the water in baptism should be administered by pouring or sprinkling, is presupposed by all the types and shadows in the old covenant. The ark of Noah in the flood was prefigurative of baptism. 1 Pet. 3:21. The ark stood on dry ground when Noah and his family, for their safety, entered therein, and the water as a baptism fell thereon.

Of the believing Israelites Paul saith, 1 Cor. 10:2, And were all baptized unto Moses in the cloud and in the sea. The cloud

The Sin of Ananias and Sapphira.

went from before their face and stood behind them. And it came between the camp of the Egyptians and the camp of Israel: and it was a cloud of darkness to *them*, but it gave light by night unto *these*; and the waters were a wall unto them on the right hand and on the left. Ex. 14:19—22. The sea was made dry land; the cloud naturally was above them, and the waters of the sea stood on either side as a wall, no doubt higher than Israel; and thus they went over on dry ground; and this was called a baptism unto Israel; where they had the water over them, and not under them.

The baptism in the figurative tabernacle with the water of purification was a sprinkling, wherewith Aaron, his sons, and the Levites were sprinkled, washed, and purified. And when any became unclean, they were cleansed and purified with it: such were the divers washings, and carnal ordinances imposed on them. Heb. 9:10; also verse 13.—The ashes of an heifer sprinkling, the unclean sanctifieth to the purifying of the flesh. And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shall wash them with water. Ex. 29:4.—And a clean person shall take hyssop and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there. Num. 19:18. Take the Levites from among the Children of Israel, and cleanse them. And thus shalt thou do unto them, to cleanse them! Sprinkle water of purifying upon them. Num. 8:6,7. Thus we see, in all the types and figures of water baptism, that the baptism with water was administered to believers by pouring or sprinkling the water on the head.

These remarks I now intend to close, with this impressive observation: Jesus Christ is the Head of his church. Eph. 5:23. And on him, the Head, the baptism with water took its beginning under the new covenant, to the fulfilling of all righteousness, Matt. 3:15, and after this, on the members of his body. Acts 2:41—For they that gladly received his word, were baptized: and the same day were added unto them about three thousand souls. These as they presented their bodies to Christ as believers, were the temple of God. 1 Cor. 3:16; and 6:19; 2 Cor. 6:16—For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God and they shall be my people. And as the believers are the temple of God, and Christ is the Head; therefore water baptism should be administered on the head of this temple, as it is meant under the new covenant, with Christ, who is the Head of this spiritual temple of God, which is his house. Heb. 3:6. Eph. 2:19—22.

Notice has been taken in the foregoing pages of the persons and people who are considered fit subjects for baptism: but it may further be noticed, that all those who are to receive baptism must first be instructed and taught in the word of God; earnestly repent of their sins; and believe with all their heart in the Lord Jesus that he is the Savior of the world: and all such who are thus taught, and have faith in the Lord Jesus Christ, shall, on their faith, be baptized in the name of the Lord, of every tribe and nation. But of the uninstructed, ignorant, unbelieving, unregenerate, and of infants, who cannot discern between their right hand and their left, we find no command in holy scripture that such shall be baptized with water; but rather that they be first taught. And if such are baptized, as the case may be, we cannot see that it is an evangelical baptism; neither that those who are so baptized have received any benefit to their soul's salvation from it, seeing they do not receive it by faith: and whatsoever is not of faith is sin. Rom. 14:23. And without belief that it is impossible to please God: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Heb 11:6.

Thus, beloved reader, is laid before you the ordinance of water baptism, drawn from the holy scriptures of the Old and New Testament, without mixing with it the doctrine of man, and, as I believe, without any misrepresentation: but according to the teaching of the Spirit, it is taken from the canonical books of the Holy Bible, than which no better ground can be found.

In Acts 5, we read that a certain man named Ananias and his wife Sapphira sold a possession, and, keeping back part of the price, "brought a certain part, and laid it at the apostles' feet." At the great outpouring of the Spirit, on the day of Pentecost, at Jerusalem, "the multitude of them that believed were of one heart and of one soul." So united were they in the bonds of love and fellowship that we read (chap. 4:34, 35), "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need." But it does not seem to have been a law or a custom among the disciples. It seemed to be a matter of love and choice whether or not a man would sell his possessions, for in chap. 5:4, Peter says to Ananias: "While it remained, was it not thine own? and after it was sold, was it not in thine own power?" as much as to say, "While it remained you were at liberty to do with it as you wished, you could either keep it, or sell it; and after it was sold the money was still in thine own power, you could either keep it or contribute it to the distribution that was made." (chap. 4:32).—But Ananias and Sapphira did not do either the one or the other, instead of doing so, they came with a lie on their lips. They brought only a part of the price they had received for the possession, pretending that it was the whole. After Ananias had sold the possession, he "kept back part of the price," his wife also being privy to it. The word *privy* here shows that the keeping back of part of the price was to remain secret with Ananias and his wife. It was to be carefully concealed from the apostles; if need be, it was to be covered up by a false show of words. They aimed to appear as charitable as their neighbors who were giving all their possessions. This design appears still plainer when Peter asked Sapphira (verse 8), "Tell me whether ye sold the land for so much?" And she said, Yea, for so much."—Thus she told only part of the truth for the purpose of deceiving Peter. This telling of a part of the truth with the intention of deceiving is always a lie to all intents and purposes; for instance: a man has two thousand dollars at interest. When the assessor asks him, "Have you money at interest?" he answers, "One thousand dollars." Now you see the man says what is true, but it is not the whole truth. He intentionally deceives the assessor,—he conveys the impression that he has only one thousand dollars at interest, while he has two. So with Sapphira's reply to Peter's question. A well known commentator, in speaking of this passage and of Ananias and Sapphira, says: "Their pretence that the money which they brought was the whole product of the sale, was a direct lie in itself, and an attempt to deceive the Holy Spirit under whose influence they pretended to act. *This makes the iniquity of their sin.*" Peter boldly charged Ananias with lying, when he said (ver. 4), "Thou hast not lied unto men but unto God." Had they come with a part only and given it as such, they would have acted uprightly, but when they came with a part of the money under pretense of bringing the whole they became guilty of the crime of lying for which they were fearfully punished.

It, therefore, seems plain that it was the crime of lying of which Ananias and Sapphira were guilty.

Let this example of lying and its punishment teach us:—

1st. That God sees into our hearts, and knows our inmost thoughts. He knows whether or not we are truthful in word and deed. We may deceive men, but him we cannot deceive.

2d. Uttering for truth what we know to be false, is not the only way in which men may lie. *The crime of lying consists in making false impressions with intent to deceive.* This may be done by tones of the voice, a look of the eye, a motion of the head, or anything by which the mind of another is influenced. It may be done by uttering what may be true in fact, but uttering it in such a manner, as to convey a false impression to the hearer.

3d. Lying is a crime which God will visit with his displeasure and with awful punishment, unless true repentance follow its commission.

Those things have I written from a sincere desire to get at the true meaning of this portion of the word of God; for who unto him who would attempt intentionally to misinterpret any part of the sacred Scriptures. I hope it may be found to accord with the truth which this passage was designed to teach; but if I have misunderstood or misapplied aught, let my error be pointed out to me in the spirit of meekness and love and it will be thankfully received.

II.

For the Herald of Truth.

Jephthah's Vow.

"I have opened my mouth unto the Lord, and I cannot go back." Jud. 11: 35.

I presume the history of Jephthah is familiar to most of the readers of the *Herald*. Suffice it to say that he was the son of a harlot, begotten by Gilead; and, in the course of time, was hated by his brethren, because he was the son of a "strange woman." His brethren therefore thrust him out from his father's house; and he fled into the land of Tob. In process of time the children of Ammon made war against Israel; and then the elders of Gilead went to fetch Jephthah back from the land of Tob, because he was a mighty man of valor. Perhaps, dear reader, this may be the case with some of us—when we are in prosperity and have much of this world's goods.—When it goes well with us in this life, we are sometimes ready to despise or reject some of our fellow-beings, especially the poor; and are ready to think we can live independent of those around us; but when we are in adversity we are willing to seek their aid. This was the case with the Gileadites. When danger stared them in the face, they were then eager to have the assistance of one whom they had before rejected; and were willing that he should be their ruler. Jephthah, complying with their request, went with the elders of Gilead, and fought against the children of Ammon, and, with the assistance of God, prevailed against them. But before going to battle with them, he vowed a vow unto the Lord, and said, "If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt-offering." He then went forth against them, and the Lord delivered them into his hands. When he returned after the battle to his house, his daughter, his only child came out to meet her father. When he saw her, he was troubled, and said, "Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me; for I have opened my mouth unto the Lord, and I cannot go back." Thus he had made a solemn vow; his word had gone forth, and he could not take it back. Dear reader, have you not made solemn vows or promises unto the Lord? Have you not vowed that you would lead a better life? Now let me ask you, Have you paid your vows? or did you soon forget them? Oh, remember the words of Jephthah, "I cannot go back," because "I have opened my mouth unto the Lord." Your vows are recorded in heaven, and you cannot take them back. They will stand either for or against you, in the day of judgment.—Perhaps many of us, when we were afflicted, promised the Lord that, if he would spare our lives and restore us to health, we would serve him better. But alas! how prone we are to forget our vows! I have no doubt that there are many thousands in the world, who are yet on the road to ruin, who have many a time promised their Maker that they would, at some future time, if their lives were spared, forsake their sins and serve their Savior; but, when the time arrived, they forgot all about their promises and still persevere in their downward course. Reader, if thou art one of those, let me say to you, delay no longer. Behold, now is the accepted time; now is the day of salvation. Perhaps there are millions of human beings now in torment, who had resolved they would become Christians before they die, but delayed their return until it was forever too late. "Hell is paved with good intentions. Should you die in your sins—which God forbid—

out of your own mouth will you be condemned; for you are forced to admit that all is not right; and yet you venture to go on in sin, though you know not what a day may bring forth." *

Let me admonish you to flee from the wrath to come. If you have ever opened your, "mouth unto the Lord" in making vows, try to pay your vows and to live up to your promises. Remember you cannot go back. Your vows are recorded on high and cannot be reversed.

But to return to Jephthah's daughter. It is said (verse 39) that he "died with her according to his vow." I do not presume that he offered her as a burnt-offering. When he said, "Whatsoever cometh forth of the doors of my house to meet me. . . . I will offer it up for a burnt-offering" (verse 31), it was perhaps with the exception that if it were an object which the law allowed for that purpose and, if not, it was to be devoted to God in some other way, thus devoting her to the Lord in a way *consistent* with his promise. It appears that his daughter lived a virgin till the days of her life, and was wholly consecrated to the service of God. I will yet say, in conclusion, let us, like Jephthah, try to pay our vows, and let us never promise anything either to God or man, without trying to fulfill our promise. Let us feel that our words have gone forth and we "cannot go back." Let us endeavor so to live, that, when we have done with time and timely things, we may land on the shores of immortal bliss.

Clarinda, Page Co., Iowa.

AARON GOOD.

* Village Sermons

Why does the Cause of Christ run so low.

Alas! alas! why is it so,
That Jesus' cause should run so low?
Is love so cold, and faith so weak,
That few for Jesus now can speak?

Where is the love and heavenly zeal
That Christians formerly did feel,
When they did meet, and joyfully tell
The love of their Emanuel?

Is there no virtue in his cause,
That we do not obey his laws?
Or is there now no saving taste
In Jesus's love and pard'ning grace?

Once Zion's gates did much rejoice,
When many met with heart and voice,
And filled her courts with songs of praise,
And glory crowned the heavenly lays.

Young converts then did praise the Lord;
They sung his praise with one accord,
While older Christians caught the flame,
And spoke the glory of his Name.

Short is the time that's roll'd away,
Since we did see the glorious day,
When many did to Jesus bow.
But where are those professors now?

Many that did with zeal set out,
And for awhile did live devout,
Have turned aside to right and left;
But few in Zion's ways are left.

Once Christians did religion feel,
Abroad, at home, or in the field;
And when they saw each other's face,
Their theme was all redeeming grace.

But now so worldly grown that they
But seldom find a heart to pray;
The Christian is but here and there,
That daily seeks the Lord by prayer.

Cut short these days, O Lord, and come,
And bring us humble around thy throne,
And we again shall love thy laws,
Again espouse thy bleeding cause.

Selected by S. KREIDER.

For the Herald of Truth.

Profanity.

The Spider's Web.

Excepting the high crimes which are punishable by the public laws, there is probably none that is more shocking than profanity, nor any one which there is so little inducement to commit. Profane swearing is of two kinds: First, that in which the Deity is called on to do the pleasure of a sinning mortal; secondly, that in which the Deity is called on to witness the truth of such a being's thoughtless or wicked declarations. This common practice can be accounted for chiefly on two grounds: (1) Pitiable ignorance, and (2) Abominable wickedness. On the first ground, surely the profane swearer must be ignorant of the import of the terms he uses: if he did understand his own words he would be struck with horror. Surely, if there be any escape, for the profane, from that condemnation which they impinge on others, it must be, that mercy will extend to them in compassion for their ignorance. On the other hand, if they are not ignorant, but knowingly and wilfully so misuse the gift of an immortal mind, and that unquestionable proof of divine Power and Goodness—the ability to speak—they cannot be subjects of moral instruction, but must be left to shock and warn others. Swearing, which formerly pervaded every rank of society, is now to be found chiefly in a very low and uninstructed class. It is, in fact, a vulgar and proscribed mode of speech. Nevertheless, it is still used occasionally by persons of no humble rank: especially by the young; though chiefly for the purpose of giving emphasis to speech, or perhaps simply to give token of a redundancy of spirits and a high state of excitement.

To those who are guilty of it for these reasons, it is only necessary to point out, that no well informed person can be at a loss to express, with the genuine words of the English language, all legitimate ideas and feelings; and that to use either profane or slang words is, at least, the indication of a low taste and an inferior understanding. A direct, pure, and manly use of our native language is an object which all may cultivate in a greater or less degree, and we invariably observed, through life, that the most virtuous persons are the most exempt from the use of mean and ridiculous phraseology and bad tricks of all kinds. Does not one who is habitually profane necessarily entertain a very low opinion of himself? Would any respectable merchant, or mechanic, or farmer, receive into his service a youth whom he knew to be a profane swearer? Would any respectable parent admit such a one to be a companion of his children or a visitant in his family? Would not every reasoning person say that a youth who is so ignorant as not to know that swearing is a violation of natural and divine law, must be ignorant enough not to know that there are many other laws for the proper government of society, and, consequently, that he is an unsafe person to be trusted?

If profanity be the consequence of voluntary wickedness, then surely all reflecting persons would say that he who is wicked in this respect is indeed wicked; but then, he will be wicked in others also. For, as there is one chain which runs through all the virtues, binding them in sympathetic union; so also there is a chain which unites all the vices. He who swears may be justly suspected of drinking; he who swears and drinks may be justly suspected of gaming; he who swears and drinks and games must keep very bad company by day and by night; he who keeps such company from such motives must squander his own property, or steal that of somebody else to expend; he who robs another will commit forgery; and he who is so desperate as to commit the two latter crimes, will not hesitate long to put a human being out of the way of his pressing wants, if he is tempted to do so. It is probable that habitual lying and swearing are the first steps in that mournful series of crimes, and the first beginning in the course of deplorable wretchedness, which deform and disgrace human society. Will any one maintain that these are necessary evils, and that God has so made man that they cannot be prevented? Surely, surely, these are evils wholly of human origin; and where they begin there lies the power to extirpate them.

They hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.—Is. 59:5.

I often think of the spider's web. I was first led to reflect on lessons that may be learned from it by the following circumstance. Seated early one morning in midsummer in the piazza, I was thinking how kindly God cares for all his creatures. The evening before, we had a heavy rain. The ground had become very dry, and the weather quite warm. Vegetable life had assumed a sickly and decaying appearance. But now, how changed! The ground was moist and every plant and blade of grass heavily laden with dew! How green and full of growth every plant that yesterday looked so withering! By whose unrestrained and wonderful power was this change brought about? was one of the first thoughts that came upon me. God's providential care over us, his forbearance with us, his many mercies, and his goodness shown us, made me feel like the publican, who stood afar off, saying, "God be merciful to me a sinner," or like Job: "Behold, I am vile;" what shall I answer thee? I will lay my hand upon my mouth." Just then a faint flirting noise fell on my ear—What could it be? In a large spider's web neatly woven in a square corner formed by an upright post and railing running parallel from post to post, were two flies vainly struggling to get loose from the web. They soon gave up their struggle and appeared to be dead. Seven or eight flies were already thus entangled, and all was now quiet, when a large spider, coming out from a large crevice in the post, approached one of the flies, which after making another faint struggle, was taken by the spider back to its hiding place. Soon, however, the spider came and took off the second, then the third; but my feeling for the poor innocent flies did not allow me to see this work go on thus any longer. I broke the web and set the rest of the flies at liberty.

Here was a new field for reflection. Here I found a moral and religious lesson combined. In a fair and open chase a spider could never catch a fly; but here with its web it had caught quite a number of flies. Dear reader, do you think there ever was a boy or a girl that had made it his plan to become a drunkard, or to linger out part of his life in a prison or alms house, or by some other evil habit to make himself a burden to society? If not, why is it that thousands are found to day in the drunkard's list and hundreds are in prisons and poorhouses? Must there not be cockatrice's eggs hatched, and spider's webs woven, to do this? My dear young reader, you I have at heart: for your present and future welfare I am trying to write out this article. Think of the many snareys of the evil one that beset you on every side. Turn not after any of them with the hope to examine them and then to leave them. It may prove as impossible for you to leave them when once ensnared by them as it was for the flies to leave the spider's web. Oh how my heart aches when I think of three of my class-mates in school who have permitted that evil one to draw them into his web! They were apparently as full of hope and promise as any to become good and useful members of society. But oh, how sad, how painful to relate! one of them is far gone in drinking; the other two in an evil hour have left their families and gone to parts unknown to their friends, to hide their shame! Two years ago, I received a letter from one of them, and these are some of his remarks: "I have suffered," he says, "human endurance, nor does it look as if the penalties were at an end yet. I am on my way to the Rocky Mountains, where I wish to spend the remainder of my life in seclusion from the world. I hope the Lord will take care of my child; for I cannot take care of myself!" How sad, how painful to think of such a state as this! But sad and painful as it may be to think of the sufferings of the transgressor in this life, it is much more sad and painful to think of his condition beyond the grave, where there shall be "wailing and gnashing of teeth;" "where the worm dieth not and the fire is not quenched;" "where the smoke of his torment goeth up for ever and ever." It is true, and many thanks be to the merciful God, that

"While the lamp holds out to burn
The vilest sinner may return."

But what security have we, when we have no time that we can call our own? Let us "stop and think before we farther go." Let us keep in mind that, though to day we live, before tomorrow we may die. There is no time or place for repentance in the grave, and if the wilds of the Rocky Mountains are looked for in this life for a hiding place, how much more will the guilty seek the rocks and mountains of which St. John speaks in Revelations to hide them from justice, when they shall seek death and not find it? Let us all lay it to heart, both young and old. Let us admonish each other, and strive to avoid vice and the snares of the evil one, that we may not become entangled in his web, nor hatch cockatrice's eggs, which when crushed break out into a viper, and are death to him that eats them. Let us warn the young not to indulge in any evil habit with the hope of enjoying its pleasures for a season, and then reforming. It is easier and far better to keep out at first than, to get out when once ensnared therefrom:

"For sinners who grow old in sin
Get hardened in their crimes."

Let us at all times seek the narrow way which leads to everlasting life that we may sing with Moses and the servants of the living God, in mansions on high. We then can sing,

"I now can read my title clear
To mansions in the skies,
I bid farewell to every fear
And wipe my weeping eyes.

"I now can bathe my wearied soul
In seas of heavenly rest
And not a wave of sorrow rolls
Across my peaceful breast."

That we may all gain that peace and rest is the wish and prayer of him who out of love has written this.

A BROTHER.

The Coming Day.

Behold, a greater man than Moses is here—an Intercessor more compassionate, more earnest, more powerful, a Prince with God, who ever prevails, who is a propitiation for sin ever, meritorious and successful, whose blood cleanseth from all sin. If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but for the sins of the whole world; who in the days of his flesh, when he had offered up strong prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared. Though he were a son, yet learned he obedience by the things which he suffered; and being made perfect, he became the Author of eternal salvation unto all them that obey him. Therefore, we ought to give more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward, how shall we escape, if we neglect so great a salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by those that heard him?

Let us look forward to that day of the Lord, when the Law, which was delivered amid thunders from Mount Sinai on two tables of stone, which Moses with inconsiderate hand could break in pieces, but was unable to repair, shall be restored in all its beauty and perfection, and shall be engraved on every heart, and become legible to every eye; when the hidden glory of the legal dispensation shall be unveiled, and the greater glory of the gospel displayed; when the divine image shall again be impressed on the soul of man in all its beauty and exactness, and we ourselves, degraded and lost as we are, shall be raised and made to sit together in heavenly places in Christ Jesus, and, beholding with open face as in a glass the glory of the Lord, shall be changed into the same image from glory to glory even as by the Spirit of the Lord. Beloved, now are we the sons of God, and as it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is.

HENRY WALTER.

Of the Fall of Man.

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters. And God said with the power of His word, Let there be light; and there was light. Thus he created heaven and earth with the power of His word. Oh! do we believe that His word was more powerful in that day than it is in these last times? Oh! I hope not, for the apostle Paul wrote to the Hebrews, "The word of God is quick, and powerful, and sharper than any two-edged sword," &c. If Adam and Eve had believed that powerful word with all the heart, they would not have transgressed, and would not have fallen from the image of God wherein they were created. But they believed the Serpent, the enemy of our souls, more than the powerful word of God, and took of the forbidden fruit. Thus, by transgressing the powerful word of God, our first parents fell from the image of God. "And the Lord God called unto Adam, and said where art thou? and he said I heard thy voice in the garden, and I was afraid, and I hid myself." Is it not enough to cause fear if we transgress that powerful word of God. God has eyes like flames of fire, and knows the thoughts and intents of the heart. By transgression sin entered into the world. After the transgression they perceived that they were naked, and sewed fig leaves together, and made themselves aprons. It seems that leaves were not sufficient to clothe them. But a merciful God cared for them, and made coats of skins and clothed them. Oh! what deep humility should this teach us! Clothes were not necessary until they became fallen beings. Then God clothed them with skins. Do we not believe, when they beheld their clothes, that it reminded them that they were fallen beings? Should it not remind us in this day and age of the world, that we are fallen beings? If clothes were used for the purpose that they were intended, I do not believe that there would be as much sin in the world. We find that God said unto Jacob, Arise, go up to Bethel, and dwell there; and make there an altar unto God that appeared unto thee when thou fleddest from the face of Esau thy brother. Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean and change your garments. And let us arise and go up to Bethel, and I will make there an altar unto God, &c. And they gave unto Jacob all the strange gods which were in their hand, and all their ear-rings which were in their ears; and Jacob hid them under the oak which was by Shechem. Gen. 35. Thus you see that the children of God had departed from the true and living God, who has eyes, as it were flames of fire, and knows the thoughts and intents of the heart. Thus they had to change their garments which in my opinion might have been one of the strange gods, and ear-rings might be one; for it may be understood that they had more than one strange god. For they gave unto Jacob all the strange gods, &c. Thus you see that they had to be cleansed or purified from all things contrary to the will of the true and the living God, before they could proceed further. So must we, if we depart from God, we must again return or suffer the punishment of God and His word. For not he that commendeth himself is approved, but whom the Lord commendeth (2 Cor. 10:18), and the Lord commends none but those who are faithful in all the demands of the Gospel. I will, therefore, that men pray everywhere, lifting up holy hands without wrath and doubting. In like manner, also, that women adorn themselves in modest apparel, with shame-facedness and sobriety; not with braided hair, or gold, or pearls, or costly array (1 Tim. 2:8);

whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on apparel. (1 Pet. 3:3.) And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. Mind not high things, but descend to men of low estate. Be not wise in your own conceits. Rom. 12. Pride goeth before destruction, and an haughty spirit before a fall. Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud. Prov. 16:18, 19. No servant can serve two masters. Jesus said to the Pharisees who were covetous, Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men, is abomination in the sight of God. There was a certain rich man, which was clothed in purple and fine linen, &c. And in hell he lifted up his eyes, being in torment. Luke 16. God created all things to be used in a proper way and manner; but when used in an improper way and manner, it is sinful. 3. I hope that men that believe the Bible believe that we have inherited of Adam a sinful body. Paul says (Rom. 3:23), All have sinned, and come short of the glory of God. Wherefore, he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. Therefore let us turn to Jesus Christ with a full purpose of heart, praying for pardon and forgiveness of sins. In him alone is forgiveness of sins, and there is eternally no other remedy. Col. 1:14. Therefore, if you wish to be freed from your sins, then seek deliverance which is alone in his merits, death, and blood. Acts, 20. One might ask, What is sin? I say sin is transgressing that powerful word of God. Whosoever transgressth, and abideth not in the doctrine of Christ hath not God; he that abideth in the doctrine of Christ, he hath both the Father and the Son. Paul says, All have sinned. Then, it is our duty to pray for forgiveness of sins, and, when our sins are forgiven, they are all forgiven that we have at that time. Then are we fit subjects for water baptism, and not until we have received pardon for our sins. Can baptism be the answering of a good conscience toward God, unless we have a good conscience? Seeing then that we have a great High Priest, that is passed into heaven, Jesus, the Son of God, let us hold fast our profession. For we have not an High Priest that cannot be touched with the feeling of our infirmities. Knowing, therefore, the terror of the Lord, we persuade men. Watch ye therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

ABRAHAM HOLDEMAN.

Elkhart, Indiana.

Isaiah 51:9.

Arm of the Lord, awake! awake!
Put on thy strength for Zion's sake,
Subdue the nations by thy word,
Let empires know thou art the Lord.

Arm of the Lord! thy powers employ,
Cause heathen lands to sing for joy;
The bands that yet in darkness dwell,
Re-lever them from the gates of hell.

Arm of the Lord! rejoice, rejoice;
And we will listen to the voice
That echoed from Mount Sinai's height,
The voice of Love and Truth and Might.

Arm of the Lord! thy thunders loud
Shall bring to nought a people proud,
And Satan's kingdom must come down,
Before thy trumpet's awful sound.

Arm of the Lord! thy coming haste,
And let us have a sweet taste
Of the celestial joys that wait,
Thy children all both small and great.

Elkhart, Ind.

MARY C. M. PONTIUS.

Herald of Truth.

BRO. JOHN HARTMAN's post office address now is
POLK, ASHLAND CO., OHIO.

His friends and correspondents will therefore please address him hereafter as above.

The Music and Hymn, "Why stand ye here all the day idle?" by H. B. Brennenman, published in the *Herald of Truth*, in November, 1864, is now published in small sheets. Those who wish the same can procure copies by addressing H. B. Brennenman, Bremen, Fairfield County, Ohio, at five cents per copy.

Pride and Humility.

The article, *Pride and Humility*, by J. M. Brennenman, is now ready for delivery in pamphlet form, and all orders for the same will be promptly filled at the following prices:

Single copies by mail, postage prepaid,	8
Per dozen, " " " "	60
Per hundred, " " " "	\$5.00
" " express,	4.50

When sent by express the party receiving the pamphlets will pay the express charges.

We hope the brethren will avail themselves of the opportunity to secure it for themselves and also make an effort to circulate them among the brotherhood and all others who wish to read them. A copy should be in every household.

The Children's Column.

The Questions and Answers for the *Children's Column* are omitted in the present number, for the reason that we were so busily engaged with other things during the present month that it was impossible for us to get them ready in time. We hope our readers in general and the children particularly will bear with us, and we will continue them in the next number.

My Journey to Ohio—Conference.

I left home on Saturday, the 11th of May, to visit some of the brethren and sisters, and to attend the semi-annual Conference in Wayne Co., Ohio. At Goshen, according to previous arrangements, I met Bro. Jacob Wisler, of this county, and also Bro. Christian Wittner.

We reached Corunna, DeKalb Co., Ind., about one o'clock, where we were met by Bro. Eli Stofer, who took us to his house, and in the

evening we attended meeting in a school house in that neighborhood, and went home with Bro. James Coil, where we remained all night.

On Sunday, the 12th, we again had meeting at the school house in the forenoon, and in the afternoon at the Evangelical meeting-house, near Waterloo city, in the neighborhood of which there is a number of brethren and sisters.

The brethren and sisters in this neighborhood have as yet no minister, and expressed an earnest desire to be visited more frequently. We hope ministers who can do so will not pass them by.

On Monday, the 13th, we again took the cars at Waterloo city, and came to Bryan, in Williams Co., Ohio, where we were met by Pre. Abm. Lehman, with whom we remained all night, and the next day attended meeting at the meeting-house in this vicinity, and after meeting went home with Bro. Isaac Hoffer, where we spent the afternoon.

The next day, Bro. Levi Eberly took us back again to Bryan, where we took the cars, and went on as far as Mansfield, Ohio. Here we remained all night, and the next day went on to Orrville, where we met some brethren and then came to Bro. Henry Martin's, where we also met a number of other brethren from different parts of the State who had also come to attend Conference.

On Friday, May the 17th, Conference met according to appointment, at Martin's Meeting-house, about three miles from Orrville. Upwards of thirty ministers and deacons were present, all of whom but three, if I remember rightly, were from the State of Ohio.

Among the subjects that came up for consideration, were the following:—

1. Bishops, ministers, and deacons were exhorted each to consider the duties devolving upon them, and to seek to discharge them faithfully, to unite their efforts and work together for the upbuilding of the Church in love, peace and harmony, to consult with each other in relation to their several duties, and thus according to the teachings of the Gospel and the example of the apostles, help one another in the work each has to do. The members in general were also admonished to do their part as members of the Church of Christ, and stand by and sustain their ministers in their work, and all should watch, and pray, and see to it that nothing is done contrary to the word of God.

2. The doctrines of a non-resistant Christianity should be strictly adhered to. We should not seek to avenge ourselves, should take no part in military affairs, should avoid the swearing of oaths, &c.

3. We should not be conformed to the world. We should observe plainness and simplicity of dress and manner, should keep aloof from secret and other worldly societies, fairs, celebrations, &c. We should manifest humility of heart in all our ways. Ministers should be an example to their flocks; parents, to their children; and in all things they should manifest the humble, meek, and earnest temper of the followers of Christ.

4. Evening meetings, on account of the disorder which frequently prevails at them, should be avoided, except by ministers traveling, or where, on account of sickness or old age, persons are prevented from attending the usual service during the day.

5. Sunday Schools, when conducted in accordance with the teachings of the Bible, and kept free from the vain and corrupting elements now so prevalent in many places, may be maintained.

6. The rule given by our Savior in Matt. 18:15, 16, should be strictly observed in all cases where difficulties between brethren or sisters arise.

7. In case two persons, belonging to two different churches or congregations, desire to marry, they shall be published in both places.

8. The Conference-meeting in Indiana, having heretofore been held as a public meeting, and dissatisfaction having arisen on account of the great number of people often present, it was determined that hereafter that meeting should be a meeting for ministers and deacons only.

9. Bishops belonging to different districts or churches, shall exercise care that they do not interfere with each other's duties; and no bishop shall do anything in another bishop's district, without first consulting with the bishop under whose supervision the district is.

10. The next Conference meeting is to be held in Oberholtzer's Meeting-house, in Mahoning County, Ohio, on the third Friday of May, 1868.

On Saturday, May 18th, I attended meeting at Martin's Meeting-house, where a goodly number were assembled. A meeting was also held in Stark County, a distance of five or six miles from the former place.

On Sunday, communion services were held at Martin's Meeting-house, where a large number of people were present, and many partook of the sacred emblems of bread and wine. May God grant that we may all have been strengthened in our way, and with renewed zeal walk in the footsteps of our dear Redeemer, till we shall all meet again on yonder shore where trials may never come and where the weary are at rest.

On Sunday afternoon, Bro. J. M. Brennenman and myself, in company with several of the Swiss brethren, who had come to us, went to Bro. Ulrich Welty's, where we took dinner. At five o'clock we attended meeting in the Sonnenberger Meeting-house, where a very large congregation was present. We had a very pleasant meeting, and spent the night with Pre. Ulrich Sommers.

The next morning, we went with Pre. Henry Kihlner, who had come to take us to Holmes County, where we had a very pleasant meeting in the forenoon. In the afternoon Bro. Baumgartner brought me to Orrville, where I again took the cars at eight o'clock in the evening. I arrived at Lima at about two o'clock, where I changed cars, and to my surprise again met Bro. Wisler, who had left Orrville in the morning, and was delayed on the road.

Arriving to Toledo we were detained about four hours, when we again proceeded on our way, and I came home safely the same evening, and, thanks be to God for his kind protecting care over us, found my family all well.

JOHN F. FUNK.

Correspondence.

From Canada.

(Continued from page 73.)

Hence, if all nations are herein included, then the whole body of rulers are also included. Now I would ask all the rulers of the church, whether it is not their duty or whether it is not God's will that under the new and gospel dispensation peace is to be preached, and whether Jesus Christ, the long expected and promised Prophet, himself has not preached peace, and charged his apostles and disciples to preach peace in all the world, and among all nations, sending them forth as sheep among wolves. The writer would here candidly ask, Has God, then, changed his plan of redemption? or is warfare not much rather the consequence of the errors of men, which have gradually crept into the church of Christ? From the history of the church, we learn that these errors had their beginning as early as the third century and have continued in the church more or less even to our own enlightened age. Oh, let each one take it to heart. Who is responsible, or who must answer for the vast amount of human blood that has been shed in years just past, among the so called Christians? Should not every preacher of the Gospel earnestly raise his voice against these errors? Should they not all use their influence to this end that rulers and subjects may become peaceful, that they may be justly called the children of God, and may finally obtain the promise? Yet, and may they all learn to beat their swords into ploughshares and their spears into pruning-hooks, and nation no more lift up the sword against nation and henceforth not learn war any more. I would again impressively ask all the leaders of the church, whether this is not the will of God, and whether his word does not teach us this, if we impartially and candidly examine it without adding to, or diminishing from it, which we are forbidden under a penalty to do. Is it not our highest duty, so to teach the people that they, through the saving power of the Gospel, may become the children of peace, thus accomplishing the will of God and extending the

kingdom of peace which God has so long promised upon the earth till the earth shall be full of the knowledge of the Lord as the waters cover the sea, and they shall not hurt nor destroy in all his holy mountain, and the prayer of David, the son of Jesse (Psalm 72) be fulfilled, and "the whole earth be filled with his glory. Amen, and Amen."

I now leave the body of rulers in general and address myself more particularly to the ruling body in the non-resistant churches; not, however, to judge or to make light of any one: this is not the object of my humble writing; but, feeling often deeply concerned in my mind, I am induced to seek to draw attention to the subject by posing several questions with a view to awaken reflection. Therefore, I now would urge the question on our consideration whom God has thus far kept steadfast in the doctrine and non-resistant principles of the apostles. Are we, as a people, such as we should be, a true light to the world, a salt to the earth, that men may see our good works and glorify our Father in heaven? But as my object is more especially to impress this matter on those who have the oversight of the church, I again urge the question on their consideration. Are our labors generally such as God would have them to be? Is there an earnest and sincere working together to the honor of God and the extension of his kingdom? or are we too much divided and perhaps holding too much to mere outward forms and customs, which give occasion to disputations that not only banish love, but also are a hindrance to the truth? My fellow-laborers who have been called with me in the vineyard of the Lord, let us, therefore, consider that, though we may be divided into several denominations, and it may perhaps be unwise to strive too much to accomplish an entire union in all outward things among the non-resistant churches; yet we should always have in view that great and important object, that we are all laboring for One; namely, for God, and remember that the vineyard is his and not ours; and that we must labor, not according to our own, but according to his will, if we will be his faithful laborers. Dear brethren how much more influence we might exercise over the ignorance of men, if we could keep ourselves blameless in reference to the insignificant differences in outward forms, and permit each one to follow the dictates of his own conscience in matters which the word of God leaves free; thus seeking together to extend the kingdom of God, and to promote the honor of God, and to labor for the welfare of the souls of fallen men. This, in my humble judgment, should be the great end in view in all our labors; and for this object may God grant us all his grace. Amen.

[To be continued].

DAVID SHERK.

Preston, C. W.

From Missouri.

ELKTON, HICKORY Co., Mo., May 25, 1867.

Friend Editor: I salute you with the wish that the grace, peace and love of Jesus Christ, be with all God-fearing souls for evermore. A letter from me having appeared in the March number of the *Herald*, I feel it to be in a measure my duty to make a few additional remarks. Not being acquainted with the *Herald* at the time I wrote, I speak of us as Mennonites; for I did not know that we were called, in the *Herald*, Amish Mennonites. I have, consequently, received a good many letters, mostly from Mennonite brethren, and I wish to avail myself of this opportunity briefly to make a general reply to all.

First, as respects the country here; the prairie is beautifully undulating, and free from stones. But where the prairie has been broken up, it is in some places too stony for cultivation. This part of the country is well supplied with water. The soil is rich and productive for wheat, oats, corn, potatoes, &c. As a country for fruit it is scarcely to be surpassed. Last fall, apples brought fifteen cents and peaches twenty-five cents a bushel. This country seems to be well adapted to growing grapes. Wild grapes here frequently grow as large and as sweet as cultivated grapes. Our woodlands are tolerably hilly and about one half of them are too stony to be cultivated. Beautiful streams of clear water flow through the

forests. Beautiful rich valleys and good farms lie along the streams. At least one half of this county consists of woodland. In the forests on the plains and in the valleys is found beautiful tall timber, mostly oak, hickory, black walnut, &c. The price of raw prairie land is from four to seven dollars per acre; of woodland from five to ten dollars per acre. Farms containing good orchards sell at from eight to fifteen per acre. Horses are worth from one hundred to one hundred and fifty dollars; cows, from twenty-five to thirty-five dollars; pork, from twelve to fifteen cents per pound; sheep, from two and a half to three dollars per head. Wheat, two dollars; oats fifty cents; corn, seventy-five cents per bushel; flour six dollars per hundred weight.

We are also well provided with schools, saw-mills, grist mills, stores, &c. This is a healthy climate; and everything is now quiet and peaceful. The country is well adapted to raising cattle, as the winters are not so long here as in the States farther north, and most of the land cannot be cultivated and is left for pasture. We live sixty-five miles south of the Pacific Railroad and twenty-five miles from the Osage River, on which steamboats run during summer and autumn, and most of the winter. Our nearest railroad station is Sedalia. From there a mail coach goes to Quincy, and two miles from there our German settlement begins. Those wishing to visit us will be cordially received and entertained by us.

CHARLES F. KUNTZE.

Account of a Visit.

I left home on Friday, the 3rd of May, to go to Morrison, Whiteside Co., Ill. In the evening I arrived at John Kreider's, near Sterling. The next morning, I went to Bro. Henry Nice's. Bro. Nice and wife took their conveyance, and I went with them to Morrison. When we came to Bro. Wm. Gsell's, to our sorrow, we found him sick with rheumatism and neuralgia, though he was better than he had been, yet not able to sit up. The applicants for baptism met for instruction; and, in the evening, Bro. B. Hershey, from near Sterling, came also to be present at the services, the next day.

On Sunday the 5th, the house was filled with an attentive audience; and after the services, as the applicants desired to be baptized in the water, with water, we went three-fourths of a mile, where the ordinance of baptism was administered, and seven precious souls added to the Church of Christ.

On Monday, we came back with Bro. Nice, and Bro. Hershey conveyed me to Polo where I took the train for Freeport and went to Prc. C. Snyder's. On Thursday, I attended meeting there, and, in the evening at Bro. R. Brubacher's. On Friday, we went to Dea. Jacob Rutt's. On Saturday, we had meeting near Sterling, at which time also three precious souls were added to the Church. On Sunday, we partook of the emblems of the broken body and shed blood of Jesus. On Monday, I returned home and found my family all well To God alone be the praise and the glory.

HENRY YOTHER.

Questions & Answers.

Ezekiel 47: 11-12,

In the March number of the *Herald* an explanation is desired on the following passage: "But the miry places thereof and the marshes thereof shall not be healed; they shall be given to salt. And by the river on the bank thereof on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall

the fruit thereof be consumed; it shall bring forth new fruits according to his months, because their waters they issue out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine."

We remark first that, in the holy Scriptures nations are sometimes called waters; as for example in Rev. 17:15; Is. 8:7; Jer 47:2. The Holy Ghost is likewise sometimes meant by this expression both in the Old and in the New Testament; as in John 7:38; Is. 44:3. Sometimes also the spiritual gifts of grace and the blessings of salvation may be understood to be meant thereby. Is. 12:3; 55:1. Hence by the waters which Ezekiel describes as issuing out from under the threshold of the house, I understand to be meant all the spiritual gifts which are necessary to man to enable him to attain eternal life, and which are bestowed on us through Jesus Christ by His Father, who is dwelling in the sanctuary in heaven. In the 8th verse it is said that these waters "go down into the desert and go into the sea: which being brought forth into the sea, the waters shall be healed." Likewise the word of God with all its promises has come down to men, and to all nations. As many, therefore, as have received or shall receive it, shall be healed of sin-sickness. "But the miry places thereof and the marshes thereof shall not be healed; they shall be given to salt." So shall it be with those also who have not accepted or will not accept the word of God, and have not been refreshed by the dews of heavenly grace; these shall remain impure and defiled by sin, and shall die an eternal death. "And by the river upon the bank thereof on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed."

These are all the righteous out of every nation. Here are young and old, weak and strong; but all bring forth spiritual fruits unto everlasting life; for "a good tree cannot bring forth evil fruit." Matt. 7:18. "It shall bring forth new fruit according to his months; that is they shall bring forth their fruit in due season. They shall not become weary in well doing, and will exercise themselves unto godliness; they will not be slothful in that which they may have to do, so that they may bring forth the more fruit; because their waters they issue out of the sanctuary; and they are daily refreshed by them. Therefore they shall in the end enjoy their own fruits. They have sown to the Spirit; therefore they shall of the Spirit reap life everlasting. Here they have often sown in tears, there they will reap with joy. Yea, they shall there rejoice forever with the Lamb, that will lead them to the living fountains of water, and whom they have served.

JOHN M. CHRISTOPHEL.

The "Thorn in the Flesh."

In the *Herald of Truth*, No. 3, present volume, several questions are asked, among which is the following: What does the apostle mean by the "thorn in the flesh," the "messenger of Satan," and the "thrice?" 2 Cor. 12: 7, 8. The apostle Paul himself calls the thorn in the flesh the "messenger of Satan." According to my humble judgment, he means by this nothing else than the weakness to which every Christian is subject, the inborn inclination to sin and lusts, which inclination he also calls sin.

For he says (ver. 5), "Of myself I will not glory, but in mine infirmities" and again (v. 9), "Most gladly therefore will I rather glory in my infirmities." Of sin that dwells in man (that is, in the flesh), he says, "If then I do that which I would not, . . . then it is no more I that do it, but sin that dwelleth in me;" and again, "in me (that is, in my flesh) dwelleth no good thing." Rom. 7: 17-20. Paul, therefore, being still subjected to such weakness of the flesh, and honored with such high revelations, was, no doubt, sorely tempt-

ed, by his natural inclinations, to seek to exalt himself; and by these natural inclinations of the flesh the faithful apostle was much afflicted, as though some one buffeted him. He, therefore, as I believe, earnestly entreated the Lord thrice that this lust of the flesh might be removed from him; "My grace is sufficient for thee: for my strength is made perfect in weakness;" that is he should but trust in the Lord, and he (the Lord) would at all times be to him such help, that would enable him to overcome his lusts.

Instruction. Assuming the above to be a correct view, we infer that every man has a thorn, or messenger of Satan, dwelling in his flesh. But as long as a man continues in his carnal state of life, he is not sensible of this, because he walks according to the flesh, and fulfills the lusts of the flesh: he follows sin and is the servant of sin. Though he may not fulfill all the lusts to which his flesh would entice him, it is only from natural causes, and not from a love to God, that he abstains from them. As soon, however, as a man becomes sensible of his wretched condition is converted to God, and strives with all his heart to serve God, he perceives the thorn in the flesh, by which he is enticed to this or that, and which manifests itself differently in different persons; since every man has his weak points. Here, then, "the flesh lusteth against the Spirit and the Spirit against the flesh."—Gal. 5: 17. Here the words of the apostle find application, when he says, "Walk in the Spirit; and ye shall not fulfill the lusts of the flesh" (v. 16); and "they that are Christ's have crucified the flesh with the affections and lusts" (v. 24); and, as Christ himself says, "If any man will come after me, let him deny himself, and take up his cross and follow me." But man being incapable of himself to do this, it is needful for him to go to God, and earnestly entreat him for help and strength; for "without me," the Saviour says, "ye can do nothing;" and likewise the apostle Paul, "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God."—2 Cor. 3: 5.

JOHN M. CHRISTOPHEL.

Another Answer to the Question Concerning the Qualifications that are Necessary to Make a Person fit Subject to Receive the Ordinance of Baptism.

Persons who find themselves willing to become members of the Church of Christ, and wish to be baptized, should consider that it is of the highest importance that they should first fully surrender themselves to God through Jesus Christ their Redeemer, and feel as the poor publican, when he said, "Lord, be merciful to me a sinner." They should truly repent of all their sins and believe the Gospel.

The question might now be asked, What is it that will induce a man to become willing to serve God? In answer to this, I would say, True and sincere love to God which has been kindled in the heart through the preaching of the Gospel; for he that heareth His word (the Gospel) and believeth on Him that sent him (the Redeemer) hath everlasting life and shall not come into condemnation, but hath passed from death unto life.

Hence, let all who wish to enter into a covenant with God, dig deep and lay the foundation of their hopes on the Rock, Jesus Christ, and be earnest in their prayer to God for a true and sincere conversion. I believe that a person should be changed in his heart before he receives the ordinance of baptism.

JACOB HILDEBRAND.

Matt. 11:11, 12.

Verily, I say unto you, Among them that are born of women there has not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven, is greater than he. And from the days of John the Baptist, until now, the kingdom of heaven suffereth violence, and the violent take it by force.

Christ knew how to value persons according to their worth, and he prefers John before all that went before him, all that had been born. John is the most eminent of all that God had raised up for service in his church, more so than Moses; for he began to preach the gospel doctrine of remission of sin to those who are really penitent and had more signal revelations from heaven than any; for he saw heaven open and the Holy Ghost descend. He also had great success in his ministry: almost the whole nation flocked to hear him: none rose on a sign so great, or came on an errand so noble, or had such claims to a welcome reception. Many, born of women, had made a great figure in the world, but Christ preferred John before them. Note. Greatness is not to be measured by appearances or outward splendor; but they are the greatest men who are the greatest saints, and the greatest blessings, who are, as John was, *great in the sight of the Lord*. Luke 1: 15.

Yet this high encomium of John has a surprising limitation: notwithstanding, he that is least in the kingdom of heaven is greater than he; that is the kingdom of glory. John was a great and good man, but imperfect; he, therefore, came short of glorified saints, and the spirits of just men made perfect. Note, first, There are degrees of glory in heaven; though every vessel is alike full, all are not alike capacious. Secondly, The least saint in heaven is greater, knows and loves more and does more in praising God, and receives more from him, than the greatest in this world. The saints on earth are excellent ones (Ps. 16: 3); but those in heaven are more excellent: the best in this world are lower than the angels (Ps. 8: 5); the least are there equal with angels; hence, we should long for that blessed state, where the weak shall be as David. Zech. 12: 8, 2.

But by the kingdom of heaven here, is rather to be understood the kingdom of grace, the gospel-dispensation in the perfection of its power and purity. He that is less in that, is greater than John. Some understand it of Christ himself, who was younger, and, as some think, less than John; who always spoke diminishingly of himself: *I am a worm and no man, yet greater than John.* So it agrees with what John said (Jn. 1: 15), *He that cometh after me is preferred before me.* But it is rather to be understood of the apostles, and ministers of the New Testament, the evangelical prophets; and the comparison between them and John respects office, not character. He preached Christ coming, but they Christ come, nay, crucified and glorified. John came in the gospel-dawn, and therein excelled foregoing prophets; but he was taken off ere the noon, before the rending of the veil, before Christ's death and resurrection, and the pouring out of the Spirit; hence, the least of the apostles and evangelists, having greater discoveries made them, and being on a greater embassy, is greater than John. He did no miracles; the apostles wrought many. The ground of his presence, is the preference of the New-Testament dispensation to that of the Old.

Ministers of the New Testament excel, because their dispensation excels, 2 Cor. 3: 6, &c. John was the greatest of his order, but the least of the highest order is superior to the first of the lowest. What reason for thankfulness have we that our lot is cast in the days of the kingdom of heaven, under such advantages of light and love! But the greater will be the account if we receive the grace of God in vain.

The great commendation of John the Baptist was, that God owned his ministry and made it wonderfully successful in preparing the way for the kingdom of heaven. From the days of his first appearing until now (not much above two years), great good was done; so quick was the motion when it came near Christ, the Center. The kingdom of heaven suffereth violence—like that of an army storming a city, or a crowd bursting into a house. We have the meaning in a parallel phrase (Lu 16: 16). "Every man presseth into it." Multitudes were wrought upon.

1. *Improbable* multitudes: such, one would think, as had no right or title to the Kingdom, and so seemed intruders, making wrongful and forcible entry. When the children of the kingdom are excluded, and many come from the East and from the West, then it suffers violence. Compare this with chapter, 21: 31, 32. The publicans and harlots believed John, whom the scribes and Pharisees rejected, and so went into the kingdom of God before them; took it over their heads while they trifled. It is no breach of civility to go to heaven before men of higher rank; and it commands the Gospel greatly, that it has brought many to holiness who were very unlikely.

2. *Impudent* multitudes. This violence denotes a vigor and earnestness of desire and endeavor. It shows also what fervency and zeal are required in those who mean to make heaven of their religion. Those who would enter the kingdom of heaven must strive to enter: self must be denied, the bias, frame, temper of the mind must be altered; hard services are to be performed, and sufferings to be undergone—a force is to be put on corrupt nature; we must run, wrestle, fight, and be in an agony, and all little enough to win such a prize, and overcome such opposition. *The violent take it by force.* Those who determine on the great salvation, are carried out towards it with a strong desire; will have it on any terms, and not think them hard, nor quit their hold without a blessing. Gen. 32: 26. Such as will make their calling and election sure must give diligence. The kingdom of heaven was never intended to indulge the ease of triflers, but to be the rest of them that labor. It is a blessed sight—Oh that we could see a greater number,—not with an angry contention, thrusting others out, but with a holy contention, thrusting themselves into the kingdom of heaven!—*Comprehensive Commentary on just men made perfect.*

What is the Sin Against the Holy Spirit?

Matt. 12: 31, 32.

This is a very important question and I feel somewhat diffident in undertaking to say anything about it, as there have been already two answers on this subject in a former number of the *Herald*; and I also feel myself very imperfect, but hope, by the help of the Holy Spirit and the Bible, to give some light on the subject; for without the guidance of the Holy Spirit my opinion is not sufficient; for I know that the word of God stands as firm to-day as it did in the day when spoken by Christ; and if we still resist the call of the Spirit as did the Jews when Christ spoke to them the word; under consideration we also commit that unpardonable sin.

In the first place, it is evident that the Holy Spirit must come to us before we can sin against him. The Scriptures declare that God will pour out his Spirit on all flesh, as Peter said on the day of the Pentecost (Acts 2:17), quoting the words which God had spoken through the prophets, Is. 44:3; Ezek. 11:19, and 36:27. Joel 2:28, 29, I will pour out my Spirit on all flesh, &c. Let us now see what the scriptures say in regard to this unpardonable sin. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the power of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify themselves the Son of God afresh and put him to an open shame." Heb. 6:4—6. For if we sin wilfully after that we receive the knowledge of the truth, there remaineth no more sacrifice for sin. Heb. 10:26. Further in the 16th verse of the 5th Chapter of the first epistle of John we read, "If any man see his brother sin which is not unto death, he shall ask and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that shall pray for it."

Thus, according to the Scripture, the Spirit is sent to all flesh; consequently, we can sin against the Holy Spirit as well to-day as they could when Christ spoke these words. And if we are once enlightened, and have received the Holy Spirit, and then turn back

again, and say, there is no such thing as a man's receiving the Holy Spirit, or, perhaps, when they say, "We cannot sin anymore," and live carelessly and unconcerned, or in other words, do the deeds of darkness, such as lying, adultery, drunkenness, murder, and are full of malice, hatred, envyings, &c.—such men will die in their sins, and not see their deplorable state until, with the rich man, they lift up their eyes in hell. Mark, dear reader; when men sin all manner of sin, after once receiving the Holy Ghost, it is not ignorantly, but willfully; for the Spirit will teach us all truth and then, and then only, can we commit that unpardonable sin.

There are those who think they have committed this sin against the Holy Spirit and become alarmed, and troubled about it. But as long as a person feels the burden of his sin, and is concerned about his salvation, so long the Spirit is yet with him, and speaks to him; and this is the very best assurance that we have not committed this sin, and that the Spirit is not taken from us; for after a person has committed that unpardonable sin God will take his Spirit from him; and then he can live unconcerned about his soul's salvation; for why should they be called when there is no pardon for them? He will give them over to hardness of heart, so that they, having ears, hear not; and, seeing with their eyes, they will not perceive.

Paul, speaking of himself, says (1 Tim. 1:12, 13), "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor and injurious; but I obtained mercy, because I did it ignorantly in unbelief." Had Paul done these things after his conversion, after he had come to a knowledge of the truth, he would have sinned willfully and maliciously; but, in as much as he did it ignorantly; there was room for repentance, and Christ called him, and he became obedient.

Thus, my dear friends, let us all be careful how we live in this world; for we all have to meet an all-wise, an all-seeing, and an omniscient God, who will not be mocked. Let us learn to know ourselves, and not grieve away the Holy Spirit of God, lest we fall into temptation, and defile the temple of the living God, and bring destruction upon ourselves; for if any man defile the temple of God, God shall destroy; for the temple of God is holy, which temple ye are."

JOHN M. GREIDER.

Children's Column.

The Little Pilgrim.

The way to heaven is narrow, and its blessed entrance strait: But how safe the little pilgrims, who get into the gate! The sunbeams of the morning make the narrow paths so fair, And these early little pilgrims find doveey blessings there.

They pass o'er rugged mountains, but they climb them with a song For these early little pilgrims have sandals new and strong. They do not greatly tremble, when the shadows might foretell; For these early little pilgrims, they know the path so well. They know it leads to heaven with its bright and open gates Where for faithful little pilgrims a Savior's welcome waits.

Selected by SUSAN RESSLER.

A Birthday Hymn.

Another birthday, Lord, I see; How very thankful I should be! I thank thee for each mercy shown Throughout the year that now has flown.

A birthday gift I humbly claim; I ask it in the Savior's name. Thy Holy Spirit let it be, O may it now descend on me.

Fill my young heart with light and love, Fixing my hopes on things above; And on this birthday visit me That I may give myself to thee. Selected by SUSAN RESSLER.

The Savior's Care for Children.

It is doubtless in compliance with one of the last commands of our Lord Jesus Christ, that a department for children has a place assigned to it in the columns of the *Herald*; namely, the command, "Feed my lambs." The pasture is broad and full, and the work should increase in interest and importance year by year. The most memorable part about the ministry of the Lord Jesus is, that amid all the vast concern of redeeming a world he never forgot the children. He became a child and understands all the sorrows and joys of a child. Many of his striking miracles were the restoring of dead children to their parents alive. He preached what children could understand. He took them to his bosom and blessed them; and children sang his praises. And lest we should forget or overlook them, after he arose from the dead, he left these parting words:—"Feed my lambs."

O children, nobody, not even parents, love you so tenderly as your Redeemer does; and because you are so dear to him, you are also dear to us, and we esteem it a most precious part of our work to help care for your eternal interests. Oh! how many lost lambs are there to be sought after; how many straying lambs to be watched; how many foolish lambs to be tethered; how many dead lambs:—Ah, we have no more to do with them! He has taken them to his bosom out of our sight. It is well with them.

Dear children, think of the many heathen children. Do not grow up like unto them; for a Savior has come and is ever nigh, if you do not rudely forsake him. When this time is past, he will come no more. He does not appear in the world of the wicked. Be thankful to him for his kindness to you. Farewell.

Shadysburgh, Pa.

SUSAN RESSLER.

To the Children.

"I have many 'Little Friends,' and some, by kind words and promises, have been persuaded to commit the *Questions and Answers* and (in the Children's Column) to memory. They are very earnestly and eagerly engaged in the work. But they have complained to me about the poetry and other articles being omitted, and I have been requested to write on this account."

Thus writes a sister, and as I have not written anything especially for the children for some time, I will take this opportunity to say a few words to them.

Now, dear children, the reason I have done so little for the Children's Column latterly, was, first, because I had so much to do in moving to my new home that it was almost impossible not to neglect some things for a short time. And then a second reason was because I had a good many articles for the older readers, so that the columns were sometimes filled so full that I had no more room to put in all that I wanted to put in. So, dear children, you must bear with me a little, and I will try and print for you some very good and interesting articles.

I am glad also to hear that there are some who have been persuaded to commit the *Questions and Answers*. I hope there are many who are engaged in doing so. I hope there are many who learn these every month; and I should like to hear from those who are

thus engaged. I wish every little boy and girl who are trying to learn these questions and answers, would write me a letter and tell me how they get along with trying to learn them. They will make a rich treasure of useful knowledge to every one who will take the trouble to learn them well. I know that you cannot be engaged during your spare moments in anything better. But in learning them, try also to obey the precepts contained therein; learn to love the Savior early, and to keep his commandments, and then you may hope to reign with Him in the realms of eternal joy in that heaven of love, where sorrow and sickness and pain and death shall never come.

1 Cor. 11:19.

It is said, "For there must be also heresies among you, that which are approved may be manifest among you." Why must there be heresies among the churches? God desires to have a pure church, without spot or blemish. An explanation is desired.

Jn. 17:16.

"They are not of this world, even as I am not of this world." Who spoke these words? To whom and of whom were they spoken? Who is meant by the world? What doctrines are embraced in the passage? What duties are taught?

Precious Truths.

Better is a dry morsel and quietness therewith, than a house full of sacrifices with strife. Prov. 17:1

Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. Ps. 32:1,2.

Unto the upright there ariseth light in the darkness; he is gracious and full of compassion, and righteous. A good man sheweth favor, and lendeth: he will guide his affairs with discretion. Surely he shall not be moved forever; the righteous shall be in everlasting remembrance. Ps. 112:4,7.

They that sow in tears shall reap in joy.

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. Ps. 126:5,6.

Praise ye the Lord. Praise the Lord, O my soul. I will sing praises unto my God while I have any being.

Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God. Ps. 146:1, 2, 5.

The Lord taketh pleasure in them that fear him, in those that hope in his mercy. Ps. 147:11.

I will keep the path of judgment, and preserveth the way of his saints. Prov. 2:8.

Trust in the Lord with all thine heart, and lean not unto thine own understanding: in all thy ways acknowledge him, and he shall direct thy paths.

Be not wise in thine own eyes: fear the Lord and depart from evil; then shalt thou understand the fear of the Lord, and find the knowledge of God. Prov. 2:5.

In the multitude of words there wanteth not sin: but he that retraineth his lips is wise. Pro. 10:19.

He that diligently seeketh good, procureth favor: but he that seeketh mischief, it shall come unto him. Prov. 11:27.

Whoso loveth instruction loveth knowledge; but he that hateth reproof is brutish. Prov. 12:1.

Better is a little with righteousness, than great revenues without

right. Better is it to be of an humble spirit with the lowly, than to divide the spoil with the proud. Prov. 16:8, 19.

Before destruction the heart of man is haughty, and before honor is humility. Prov. 18:12.

Every House has its Cross.

A widow lady was almost in despair from the variety of hindrances and disappointments she had to endure. She was quite overwhelmed with her domestic crosses, and had scarcely the heart to go on with her daily conflicts. "No other roof," she complained, "is so constantly beset with misery as mine." She had no idea that any neighbor of hers was half so crossed as herself, judging as she did from outward appearances. But it pleased God to teach her a lesson through the instrumentality of a dream, which had a most wholesome effect on her mind. One night she dreamed that a whole town stood before her, and every house in it bore a cross against its door: on one the cross was very large, on the next it was of less size, and on some, though very few, it was but a small one; among all the other crosses, however, none appeared to her so inconsiderable and light as that at her own door. She awoke a new creature. What she had seen she understood; and she recollects Christ's saying, "If any man will come after me, let him deny himself, and take up his cross, and follow me." She fell down on her knees at once, and prayed God to pardon her complaining, murmuring, and repining spirit, and besought him to release her from it, and fill her with a spirit of patience, submissiveness, and content with his ordering. And she implored him also to endow her with his strengthening grace to bear her cross, which from that hour forward she found to be light, as compared with the cross her own weakness had given her to bear. "Yes," she exclaimed, "I can do all things through Christ which strengtheneth me; for his yoke is easy, and his burden is light!" — Selected.

For the Herald of Truth.

"Awake, thou that sleepest."

*Awake, shake off thy lethargy;
Remember, thou art dust.
Prepare thee for thy coming change,
O man! for change thou must,
This mortal frame of thine must turn
Again to mother earth;
Thy never-dying soul must go
To God, who gave it birth.*

*The judgment day is hast'ning on,
The appointed time draws near,
When thou must stand before his bar,
Before thy God appear;
And there a strict account must give
Of all thy deeds below,
And an eternity must live
In endless bliss or woe.*

*The soul that's fixed in Jesus' love
His wrath shall never fear,
But he shall sing with joy as his
Redemption draweth near:
Awake, O sinner! now be wise,
The voice of God obey,
And make thy peace with God before
Thou'ret called from earth away.*

*My Savior, thou hast shed thy blood
Upon the shameful tree,
That I might be forever blessed,
From sin and sorrow free.
O, happy thought to mortals given,
That God will be our friend!
That we can live with him in heaven
When time with us shall end!*

M. C. N. PONTIUS,

Elkhart Ind.

Always Speak the Truth.

"As I grow older," says a distinguished preacher, "I do not recede from a sense of the need of theology, but I intensify in my conception of the need of the simple virtues as they are called, and of no one more than that of truth, not only in the inward parts, but outwardly in the work. The habit of yea, yea, and nay, nay, is but very poorly formed in this country. All throughout the national character, the habit of not waiting to think before using words, the habit of saying one thing and meaning another, the habit of equivocation, of half speaking, of suppressions, is fearfully prevalent. And I hold that among the things that should occupy the attention of Sabbath-schools and common school and pulpits is the indoctrination of this people in the necessity and simplicity and beauty of speaking the truth always."

Two ears, and but a single tongue,
By nature's laws to man belong;
The lesson she would teach is clear,
"Repeat but half of what you hear."

SAMUEL GODSHALE.

On the 17th of May, in the same county, EDWIN M. S. ANGSTY, aged 1 year, 9 months, and 9 days. Buried at Tohicken Church.

On the 25th of April, in Plumstead Township, Bucks County, Pa., BARBARA, wife of HENRY LANDIS, aged 70 years, 9 months, and 28 days. She was buried on the 28th. Funeral sermon was preached by J. Gross and the writer from Phil. 1:22. She was a faithful member of the Mennonite Church, and died with the hope of a blessed immortality.

On the 16th of April, of scarlet fever, JACOB, only son of Peter and Elizabeth LENE, aged 15 years, 11 months, and 17 days. He was buried on Good Friday, at Plumstead Meetinghouse. Funeral sermons by the writer from John 16: 16—22, and by J. Moyer from Matt. 26: 28.

On the 21st of March, of consumption, WILLIAM, son of William and Barbara MEYERS, aged 20 years, 6 months, and 17 days. Funeral sermons by G. Roseberger and the writer.

SAMUEL GODSHALE.

On the 7th of December, 1866, near Winesburg, Holmes County, Ohio, of chronic disease, ELIZABETH, widow of Dea. Andrew MUHAW, aged 80 years, 11 months, and 16 days. She was buried on the 9th. Funeral discourses were delivered by Henry Martin and John Beidler from 2 Tim. 4: 6—8.

G. MUHAW.

In Elkhart Co., Ind., on the 22nd of May, after an illness of only fourteen hours, MAGDALENA, wife of David KREIDER, aged 54 years, 4 months, and 3 days. She was buried at Shamb's Meeting-House. Funeral discourse delivered by Daniel Brundage and Daniel Brennenman.

D. W. H.

On the 2nd of May, 1867, in Haw Patch, Lagrange Co., Ind., TRELLA ANN, daughter of Christopher C. and Rebecca GREENHALGH, aged 1 year, 2 months, and 29 days. The mother having built a fire and gone out to milk soon after was alarmed by hearing the other child scream. She hastened to the house and found the child so burnt that it lived only several hours afterwards. Funeral discourses were delivered by Isaac Schumicker and Jacob Burkley.

D. W. H.

On the 5th of May, in Paint Township, Wayne Co., Ohio, CATHERINE, daughter Joshua and Anna Boegly, aged 6 months and 23 days. She was buried on the 7th at the Schenckberg Meeting-house. Funeral sermons were preached by the brethren Henry Martin and Henry Kilmer. Text, Rom. 8: 17.

C. SCHNECK.

On the 11th of May, in Frankfort Township, Cumberland Co., Pa., Bro. BENJAMIN LEHMAN, aged 73 years and 17 days. Funeral sermons were preached by the brethren Abim. Burkhardt, and Joseph Bomberger from 2 Tim. 4: 7, 8.

S. M. BURKHOLDER.

On the 10th of February, in Conemaugh township, Somerset Co., Pa., Nancy, wife of Joseph SCHANS, aged 67 years, 5 months and 18 days. Funeral sermon was preached by Moses B Miller. She was a member of the United Mennonite Church.

A. SHANK.

On Easter Sunday, in Owen Co., Ind., very suddenly, AMOS HENDRICK. About fifteen minutes before his death, he took his horses out to water them when one of them ran away into the field. He pursued the animal and brought him back; then hitching the horses to the wagon for the purpose of visiting his brother-in-law, after which he told his wife that he felt very badly. She helped him to bed, and he sank and died immediately. ELIAS MISHLER.

SAMEL BLOTH.

In St. Joseph County, Ind., on the 29th of May, JOHN HOEVER, aged 70 years, 5 months, and 25 days. Funeral sermons preached by the brethren Peter Lehman, Michael Shenk, and Daniel Brennenman, from Rev. 14: 12, and 1 Peter 1: 8. He was born in Pennsylvania, and formerly resided in Canada and Ohio.

JOSEPH STUCKEY.

On the 1st of May, 1867, in Woodford Co., Ill., of consumption, Andrew FARNEY, aged 34 years. He was buried on the 8th at Farmville burying-ground, upon which occasion a sermon was preached by the writer from the 17th chapter of John. Andrew Farney went to California when he was 17 years old, where he remained fourteen years, after which he returned home and lived with his parents. He had resolved to unite with the church of Christ this summer, but death came and called him hence before he accomplished his determination. Delay not, young friends, to come to Christ while he is yet to be found.

JOSEPH STUCKEY.

On the 5th of May, in Manor Township, Lancaster County, Pa., of old age, Bro. JOHN NEWCOMER, aged 97 years and 6 months. He was buried on the 7th, in the family graveyard. Many friends and relatives were present. A funeral sermon was preached by Abraham Witmer, Christian Herr, and Benjamin Herr, from Rev. 21: 6, 7. He was a faithful member of the Mennonite Church.

C. MELLINGER.

On the 2nd of May, in West Township, Columbiana Co., Ohio, of dropsy MARTIN HENRY, aged 55 years, 3 months and three days. He was a faithful brother in the Mennonite Church. His remains were conveyed to the grave on the 5th. Funeral discourses were delivered by Jacob Newcomer and the writer from Jas. 5: 25-26, and Job 14: 14.

HENRY WALTER.

On the 23rd of April, in Berlin, Waterloo Co., C. W., widow MARY CLEMENS, aged 46 years, 4 months, and some days. Her maiden name was Cressman. She was buried on the 26th, at Christian Eby's burying-ground. Funeral sermons were delivered by Bish. Joseph Hegy from Jas. 11: 25, 26,

is laid, which is Jesus Christ." There are many other passages of Scripture similar to these; "The rock of Salvation," is an expression frequently used in the Old Testament.

But as it is of great importance that my readers should understand what is meant by building upon this rock, I will try to explain it a little farther. When a sinner begins to believe the sayings of Christ, he is alarmed at the prospect of being cast into hell, with the wicked, where the worm dieth not, and where the fire is not quenched. He desires to be saved from that dreadful misery, but the Bible tells him that the "wages of sin is death," and how can he escape it who has committed so many sins? He reads again, "Christ hath once suffered for sins, the just for the unjust." "Jesus delivered us from the wrath to come." Believing these things, he does hope that he may escape from hell; and thus his hope of being saved rests upon the death of Christ. He is persuaded that "in God's favor is life and that his loving-kindness is better than life;" and he earnestly desires to have God for his friend. But the Bible declares, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." Then how can he hope for the favor and friendship of God? He reads again, "Christ hath redeemed us from the curse of the law, being made a curse for us." "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." He finds comfort in believing these declarations, and his hope of obtaining God's favor rests upon Christ having borne the displeasure of God against sin. I must not dwell too long on this part of the subject; what I have said may help to show how it is, that the soul is safe and happy in resting or building on Christ. And let it be observed, this is not merely the best way to be safe; it is the only way. "This is the stone which was set at naught by builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." And as Christ is the only foundation for comfort and safety, so he is the only foundation for holiness of heart and goodness of life. No sinner can believe that "the Son of God loved him and gave himself for him," without loving him in return. And as soon as he begins to love him, he will begin to feel pleasure in doing whatever is pleasing to him. Sin must become hateful to him, when he believes that it caused the Saviour's sufferings. And believing that "except a man be born again, he cannot see the kingdom of God," he will pray earnestly, "Create in me a clean heart, O God; and renew a right spirit within me." God has promised to answer his prayer. He has also promised to give his Holy Spirit to them that ask him and the Saviour declares that that heavenly Comforter should dwell with his people at all times, to instruct them in all truth. When a person is taught to love God, and to remember his commands, every duty will be fulfilled in its proper time: so that his obedience may be compared to a stately building, resting on a good foundation, and complete in every part. It is true, that a believer in Jesus is not entirely free from sin in this world; but it is his greatest grief that he should ever neglect anything that would please his best friend. And knowing that he has no strength of his own to do anything aright he will be continually depending on his grace, which "is sufficient for him." Thus he not only built his hope upon Christ at first, but continues resting upon him as long as he lives.*

Storms of temptation will often arise; that is, he may be in the midst of people who urge him to commit sin, and laugh at him if he refuses: or he may fancy that he would obtain great worldly advantages from doing something that is sinful. But even then, the good foundation on which he has built will save him from falling into sin. When thus tempted, he will cry the more earnestly to Christ for help; and through him he will "obtain mercy, and find grace to help in time of need." Storms of affliction, too, he must expect to feel; one trouble may come upon him after another, like floods of great waters they shall not come nigh unto him." God is his hiding place: he shall preserve him from all trouble; he shall compass him about with songs of deliverance. He may lose his dearest friends; but he has a Father in heaven, and a friend who sticks closer than a brother. He may be poor; but he is yet without carefulness, casting all his care upon him who carrieth for him; and believing that "the earth is the Lord's, and the fullness thereof." He feels sorrow at

the death of friends as well as other men; and poverty and pain is in itself as distressing to him as to others. But then he has learned to love God, and to submit readily to all his will; because he is sure that after having given his dearly beloved Son to die for him, he will never deprive him of anything that will really make him happy. And though he does not see the reason of all his Father's dealings with him, yet he cannot doubt that whom the Lord loveth he chasteneth, and that he chastens him for his profit, that he may be a partaker of his holiness.

He is content to bear patiently all that can befall him on earth, knowing that in heaven "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." And there he hopes to dwell with him whom he loves better than any creature in the world. This prospect makes even death appear welcome. He is not afraid to die, because Christ destroyed death, and him that had the power of death, that is, the devil. It is sin which makes death dreadful; but he believes that "the blood of Jesus Christ, the Son of God cleanseth from all sin." He can think with pleasure of appearing before God, because he knows that the Saviour ever liveth to make intercession for them that come unto God by him. Death is sometimes compared to deep and dark waters; but even these cannot separate him from Christ his strong rock. And when the earth shall pass away, and the awful storm of divine wrath shall burst upon the enemies of God, the believer will still remain unmoved: for in the midst of that dreadful overthrow, he will be sheltered by the Saviour in whom he believed, and who is able to keep that which he has committed unto him against that day. My dear friends, you see how happy and how safe those are who "hear Christ's sayings, and do them." Should you not rejoice that even the youngest child that hears them, is as welcome to build on the Rock of ages, as the oldest person? And though you may not yet have felt many of the storms I have been speaking of, you cannot live long without feeling them surely it is very desirable, that before they arrive you should be able to say, "God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Or if you should die soon, if you have believed in Christ, death will only be an early removal from all sin and sorrow to that place where there is no night, not even a single cloud forevermore. O, then, be persuaded now to seek rest in Jesus. Be assured that the cheerful sunshine of life will be far more delightful, if you employ it in building upon him. This is the only way in which you can be really useful to the world, and thus only can you be enabled to serve and please your Father in heaven.

I greatly fear that many persons, both young and old, too much resemble the man who built his house upon the sand. They hear the sayings of Christ, but they do them not. And yet as this man's house appeared to resemble the other, so they may persuade themselves and others that they really do obey the Saviour's commands. They may enter into the closer every morning and evening, and, having shut the door, they may "kneel down to pray. They may willingly part with their money to feed the poor, they may seem to pity the heathen, and be very active in collecting means to assist in sending good men to tell them of the Saviour. And so in many things they may strictly attend to the sayings of Christ. But all this apparent goodness is only outward; it has no foundation. We might pity a man who built a dwelling which the first blast might blow down, because he knew no better. But the folly of such conduct as we have been describing, appears the greater, when we consider that the Bible gives the plainest directions about the only safe foundation, and also about the proper way of building it.

When we have done wrong, we must come and confess our sins before God. He is ready and willing to forgive our sins. But with the sinner he is angry every day. Sin is "that thing which he hates;" and until our sins are forgiven he cannot have any pleasure in our apparent endeavors to serve him. But, if we come to him with a truly penitent heart, and sincerely beseech him for mercy, he will help us; and thus we are beginning to build upon the true foundation. But, if we refuse to come to the Father, and reject the offers of mercy which he has made to us, then we resemble those who build

upon the sandy foundation, who refuse Christ's help; they harden their hearts against all the love he has shown, and all the sufferings he has endured; they will not repent of their sins and they proudly determine that they will obtain the favor of God by their own good works. But he has declared that "by the works of the law shall no flesh be justified," and that "without faith, it is impossible to please him."

My dear reader, if this be your way of acting, you forget that mere outward attention to your duty is not enough in the sight of God. "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. Now the first of all the commandments is, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." And if he sees that you do not love him in your heart, your outward obedience to any other of his commands will not satisfy him. The saying of prayers is not that praying to your Father who seeth in secret, which Christ enjoined; for "God is a Spirit, and they that worship him must worship him in spirit and in truth." It is right to avoid profane swearing; but you take his name in vain, while you pray to him with your lips, while your hearts are far from him. "And though you bestow all your goods to feed the poor, and though you give your body to be burned, and have not love, it profiteth you nothing. Remember too that even the spiritual services of those who love God are still imperfect; they are not entirely free from sin. So that here again they need to rest on Christ, that, through his merit and intercession, they may be accepted.

And have you never met with storms of temptation, that have shaken your best resolution, and overthrown all your intentions to serve God? Have your friends never persuaded you to do something that you knew was wrong, assuring you that there could be no harm in it? Have you never been provoked to speak evil of your neighbors, to become angry or to tell a falsehood? Have you never been led to take that which did not belong to you, forgetting that God knows all of our thoughts, hears all our words, and sees all our actions. In such cases as these, you must have found that your building could not stand against the storm of temptation.

And how could you bear the storms of affliction? If your dear children, or wife, or husband, or parents, or other dear friends, were to be taken away from you, and your heart left unto you desolate, if you should become poor and deprived of such food and clothing as you are accustomed to have, what is there to give you any comfort, or keep you from fretting and murmuring? You have not believed the sayings of Christ, so that his promises could give you no hope; nor indeed would you have any right to take encouragement from them in your temporal distress. Sickness and death must be very alarming to you, for you have never been fixed on Christ the Rock of ages, and there is nothing else which can support you amidst the deep waters of death. Even if you had a hope in heaven it could afford you no pleasure to think of dwelling forever with him, whom you have never loved. But if you should continue till you die, to expect the favor of God, on account of your own outward goodness, your destruction will only be the more awfully sudden: "He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy."

"It is appointed unto men once to die, but after this the judgment." We read of a great white throne, and him that sat on it, from whose face the earth and the heaven fled away. And when this shall take place, what will there be for a poor sinful child to cling to? How will the sight of the Judge terrify and confound you when you recollect that he was willing to set your feet upon a rock, and to establish your goings, but that you preferred your own sandy foundation. Whatever you may fancy now, you will then be convinced of your folly; for "many will say to Christ in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" And then he will profess unto them, I never knew you; depart from me, ye that work iniquity."

And what, my dear friends, is the intention of telling you these solemn truths? What was it that made the Saviour utter the words we have been considering? Was it not that all might be led to examine

whether they are secure against the dangers of this world, and the terrors of the next? that if they should find they have no such security, they may be persuaded instantly to seek for safety where alone it can be found. Do not say that you are sure you are right and that this is a matter which does not concern you: if there had not been great danger of mistake, probably the Saviour would not thus have spoken. O, think of his love to sinners; and ask yourselves which you would desire to dwell with, the devil and his angels, or to be received by Christ into his Father's house, where are many mansions. May the Holy Spirit lead you to Christ, now while he waits to save you; and then, in every storm, you may cheerfully sing, "Behold, God is my salvation; I will not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation."

* See Parable of the True Vine.

Ministerial Duties.

The cultivation of knowledge, piety and wisdom required and exemplified.

Ezek. 2:8. Son of man hear what I say unto thee. Be thou not rebellious like that rebellious house: open thy mouth, and eat that I give thee.

Mat. 10:16. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

Ac. 6:4. We will give ourselves continually to prayer, and the ministry of the word.—20:28-31. Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

Rom. 2:21. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

1 Cor. 9:25-27. Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away.

1 Th. 2:10. Ye are witnesses, and God also, how holily, and justly, and unblamably we behaved ourselves among you that believe.

1 Tim. 4:12-16. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profit may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee. —6:20-21. O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of sciences falsely so called: which some professing, have erred concerning the faith.

2 Tim. 1:13. Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. 2:3-4:22. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

But foolish and unlearned questions avoid, knowing that they do

gender strifes.

2 Tim. 4: 5, 7. Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. I have fought a good fight, I have finished my course, I have kept the faith.

Tit. 2: 6—8. In all things shewing thyself a pattern of good works; in doctrine *shewing* uncorruption, gravity, sincerity. Sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

Preaching faithfully as "ambassadors of Christ" required and exemplified.

Dt. 33: 10. They shall teach Jacob thy judgments, and Israel thy law.

Neh. 8: 8. They read in the book, in the law of God distinctly, and gave the sense, and caused *them* to understand the reading.

Ec. 12: 9. Because the Preacher was wise, he still taught the people knowledge: yea, he gave good heed, and sought out, *and set* in order many proverbs.

Jer. 1: 17. Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them.—23: 28. The prophet that hath a dream let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord.—26: 2. Thus saith the Lord: stand in the court of the Lord's house, and speak unto all the cities of Judah, which come to worship in the Lord's house, all the words that I command thee to speak unto them; diminish not a word.

Ezk. 2: 7. Thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious.—3: 10—11. He said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears.—And go, get thee to them of the captivity; unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God: whether they will hear, or whether they will forbear.

Mat. 28: 19—20. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you.

Ac. 5: 42. Daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.—20: 18, 20, 26—28. When they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons. And how I kept back nothing that was profitable unto you, but shewed you, and taught you publicly, and from house to house. Wherefore take you to record this day, that I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

1 Cor. 4: 1—2. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards that a man be found faithful.—9: 16. Though I preach the Gospel, I have nothing to glory of: for necessity is laid upon me; yea, we are unto me, if I preach not the Gospel!

2 Cor. 2: 17. We are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.—4: 1—2. Seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty; not walking in craftiness, nor handling the word of God deceitfully; but, by manifestation of the truth, commanding ourselves to every man's conscience in the sight of God.

Gal. 1: 10. Do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be a servant of Christ.

1 Th. 2: 3—6. Our exhortation was not of deceit, nor of uncleanness, nor in guile; but as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but

God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness.

2 Tim. 2: 15. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—4: 1—5. I charge thee therefore before God, and the Lord Jesus Christ, who shall Judge the quick and the dead at his appearing and his kingdom: preach the word; be instant in season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away *their* ears from the truth and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

Tit. 2: 1. Speak thou the things which become sound doctrine.

1 Pet. 4: 11. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever.

Duty to be properly inoffensive.

Mat. 17: 27. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up: and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

Rom. 14: 21. It is good neither to eat flesh, nor to drink wine, nor *any* thing whereby thy brother stumbleth, or is offended, or is made weak.

1 Cor. 9: 19—22. Though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to the weak because I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.—10: 32—33. Give none offence, neither to the Jews' nor to the Gentiles, nor to the church of God. 33. Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

2 Cor. 6: 3—4. Giving no offence in any thing, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses.

2 Tim. 2: 24. The servant of the Lord must not strive; but be gentle unto all men.

The open Gates.

"The gates of it shall not be shut."—Rev. 21: 25.

Thine eyes shall see Jerusalem a quiet habitation." Here the Christian dwells as in a guarded fortress, a beleaguered city, with enemies around him, exposed to continual alarms. Armed and vigilant, he must stand upon his guard. He must watch against foes without, who never slumber; and watch as sleeplessly against foes within. The "evil heart of unbelief" is a traitor within the citadel. But there, in the better country, he dwells in a "peaceable habitation, and in a sure dwelling, and in a quiet resting-place."

"There is neither adversary, nor evil occurrent." He has "finished his course; he has fought the fight; he has kept the faith." He has rendered up his armor, his watchword, his trust, unto God. He rests in God; and "the everlasting arms" are around him to keep him from fear of evil.

The heavenly city has gates and walls for beauty, *not security*. "Violence shall no more be heard in thy land; but thou shalt call thy walls Salvation, and thy gates Praise." The glory of the Lord

is its defense. It needs no battlement, and no brazen gate. It is open, but guarded as the camp of the chosen tribes in the desert, when the fiery pillars shone upon the tents of Jacob,—as the wide border of Canaan, along which angels stood sentinels, during the keeping of the solemn feasts.

Here, walking amidst thick-sown perils, breathing a poisoned air, and tried by a treacherous heart, how often does the believer feel as if he walked in chains. He is laden with a heavy burden, and his spirit is often crushed in the dust by grievous bondage. Yet even now, "Looking unto Jesus," with what gladness he feels the darkness, the weight, the thraldom, at times removed; and learns, that when he walks most "under law to Christ," he walks most "at liberty."

But what a blessed sense of freedom, and enlargement, and stirring energy, will be his in the : Jerusalem above! "The gates are never shut." There, like a trusted child, he can roam through the chambers of his Father's dwelling, through the fair lands and gardens of his heritage. Like the heir of a royal line, he can visit at will all the cities, and provinces of the kingdom. No restraint shackles the movements of his freeborn spirit. No fear trammels his light step. No doubts cast a fleeting stain on the clear mirror of his soul, to dim the image of his loving Father. He is free to all the works of his sovereignty, the starry mansions of his Father's house; free to all the realms of his spiritual kingdom. The bright "name on his forehead" opens to him all its glories and resources. The principalities of heaven have the blood-bought privilege of the heir of salvation. He shall "go in and out," and wherever he goes, find nurture for his fervent powers, and glean materials for adoring contemplation. For all that was pure, and lovely, and excellent on earth, is gathered there. "The kings of the earth have brought their glory and honor to it." Prophets are there. Martyrs are there. Apostles are there. Angels are there. Christ is there. God is there.

Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and the spirits of just men made perfect, and to Jesus the mediator of the new covenant." Heb. 12: 22-24.

J. D. BURNS.

Alone with Jesus.

Alone with Jesus! leave me here
Without a wish, without a fear;
My pulse is weak, and faint my breath,
But is he not the Lord of death?
And if I live, or if I die,
'Tis all the same when he is nigh.

Alone with Jesus! ye who weep,
And round my bed your vigils keep,
My love was never half so strong;
And yours—oh! I have proved it long.
But when had earthly friend the power
To comfort in a dying hour?

Alone with Jesus! oh how sweet,
In health to worship at his feet!
But sweeter far, when day by day
We droop, and pine, and waste away,
To feel his arms around us close,
And in his bosom find repose.

Alone with Jesus! how secure!
Vile in myself, in him how pure!
The tempests howl, the waters beat,
They harm me not in my retreat
Night deepens—mid its gloom and chill,
He draws me nearer to him still.

Alone with Jesus! what alarms
The infant in its mother's arms?
Before me death and judgment rise—
I turn my head and close my eyes,
There's naught for me to fear or do—
I know that he will bear me through.

Alone with Jesus! earth grows dim—
I even see my friends through him:
Time, space, all things below, above,
Reveal to me one Life, one Love;
That One in whom all glories shine—
All beauties meet—that One is mine.

—Selected.

For the Herald of Truth.

Thoughtless Expressions.

It has often struck me very forcibly, that, for every idle word that we speak, we shall give an account in the day of judgment.

Let us all ask ourselves these questions, Do I use idle words? thoughtless expressions? I suppose there are few who can answer, No. We should, therefore, be more thoughtful in regard to what we say. I am not now referring to those who are nonprofessors, who have no regard for God and religion, and who are profane and seek only the honor of men; but to those who have bowed the knee before God and man, and have consecrated their hearts to Jesus, and yet make use of so many thoughtless expressions.

Many, when they wish to make anything good or bad, great or small, or certain, or to show surprise, use the most vain and extravagant expressions. And all this they do in a thoughtless manner. There are others again who are in the habit of speaking evil and finding fault with others, and thoughtlessly calling them names which they themselves would not wish to be called, and at the same time those whom they thus censure, may be living more holy than they themselves are.

Now let us all consider this matter, and if we find that we are guilty of using these idle expressions, and finding fault with others, let us try always to think before we speak. In this way we will soon find whether we are going to speak something useful or beneficial. If our conscience tell us that it is not useful or beneficial, we should restrain ourselves, and keep silent. In this manner we could soon break ourselves of this evil habit. The more we try to shun evil and do good, the more the Lord will give us strength to do so.

SIMON J. RESSLER.

For the Herald of Truth.

In the Church of Christ.

Therefore, if any man be in Christ, he is a new creature. Old things are passed away; behold all things have become new. 2 Cor. 5: 17.

Man in his natural state is inclined to see or hear of something new. For instance if any new invention is produced in the world, men wish to see and to know something about it, and, with many, it takes all their time and their hearts too (for by seeing and hearing, the heart is set upon earthly things, which will all become old and pass away; even the earth and all visible things will pass away).—We read (Act 17: 21) that all the "Athenians and strangers which were there, spent their time in nothing else, than either to tell or to hear some new thing."

Thus also many in this our day spend all their time, still living in the old man and standing in the way of sinners. "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, for they are spirit-

ually discerned." 1 Cor. 2:14. Oh! how ignorant is man, when he knows not God!

Certain of the self-conceited philosophers of the Epicureans and of the Stoics encountered Paul, their hearts were filled with malice, their mouth with words against him, and some said, "What will this babbler say?" and others, "He seemeth to be a setter forth of strange gods;" because he preached unto them Jesus and the resurrection. Now, will we not all agree that these were out of Christ, and out of his Church? and if they thus lived and died, they could not come where God and Christ are, and consequently must be eternally lost?

Therefore, if any man be in Christ, he is a new creature; but if he is not in Christ what is he then? Reader, pause for a moment, and consider! Man is either in or out of Christ. Paul says, "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobrates?" 2 Cor. 13:15. Reprobate means a person lost to virtue and abandoned to sin; a rejected one. The word signifies adulterated or counterfeit. "Reprobate silver shall men call them, because the Lord has rejected them." Jer. 6:30.

From the above, a person may readily know where he stands; whether in the faith or out of the faith; in Christ, or out of Christ; in the Church, or out of the Church; a member of his body, of his flesh, of his bones (Eph. 5:30), or not. It is possible, that a man may be in the Church militant, and yet not be in Christ. It is not enough that we be mere members of the Church; we must be living members. "Our life must be hid with Christ in God." "When Christ, who is our life shall appear, then shall we also appear with him in glory." Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry; for which things sake the wrath of God cometh on the children of disobedience; in the which ye also walked sometime, when ye lived in them. But now ye also put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge, after the image of him that created him. "Behold all things are become new." Read the good and wholesome exhortation in Col. 3.

Yet a brief exhortation to us ministers of the Gospel. We are all called by the Holy Ghost and the voice of his good people to the important work of preaching the glorious Gospel of Christ. Let us not seek to teach the wisdom of man, but go to the living Fountain which is the Holy Word of God. Let us be of one mind, of one faith, and seek to preach the word in its purity. Let not divisions come among us, but let us be united in love, which is the bond of perfectness, (for God is love, and he that dwelleth in love dwelleth in God, and God in him,) that we may in truth make ourselves an example unto others to follow us.

"Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old." Matt. 13:52. What a rich and glorious treasure is found in the word of God! It is new and old. But there are instances, where parents instruct their children in the holy Word of God, they walk away, and say, "That is too old;" or if they do not say so, they feel and think so. There are also instances such as, when ministers are visiting, and converse about the goodness of God in sending his beloved Son into the world, who died for our sins and arose for our justification; and talk about heaven, and how we may get there; the youth are in another apartment of the house. This is too often the case. Dear youth, take the advice of the Lord; for thus saith the Lord, "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." But they said we will not walk therein. Also, I set watchmen over against you, saying, Hearken to the sound of the trumpet. But they said we will not hearken. Jer. 6:16,17. Pious parents are watchmen. Preachers of the Gospel are watchmen. "The fruit of the righteous is a tree of life, and he that winneth souls is wise." Prov. 11:30. To which may God grant us his heavenly blessing. Amen and amen.

Reading, Ill.,

HENRY YETHER.

Treat thy Brother Kindly.

This motto should reign in every human heart to the exclusion of all harsh judgment. Mercy pleads for it, and justice demands it, and by our neglect of the pleadings of the one, or the demands of the other, we expose ourselves to sin and mortification, and endanger the spiritual welfare of our brother. The word of God teaches very plainly that there are busybodies, whose capital in trade consists of the characters of their neighbors, and this class is to be found in all the churches, and out of all the churches, which fact should put us all on our guard, and warn us against receiving or circulating anything detrimental to the character of our neighbor; more especially so, as it is so very difficult for us to know the motives which give character, either for good or evil, to the actions of all mankind. Love is the fulfilling of the law, and if love reigns in our own hearts as it should do, charity, with her mantle of love will be disposed to cover a multitude of sins. If our own vessels are filled with the pure oil of love, we shall not be subjected to the mortification of appealing to our more wise and prudent neighbours to give us of their supply; but having been obedient to the Heavenly calling, and availed ourselves of the invitation of the Savior when he says, "Come unto the waters and drink, yea buy wine and milk without money and without price," &c., we shall be willing to judge our brethren and neighbors in the bonds of charity and love, remembering always our own weakness and infirmities and that it is God's grace alone that, working in us, will enable us to do any good; and even then, if the Lord were to enter into strict judgment with us, "we should not be able to answer him one in a thousand;" it is well for us to remember the parable of the barren figtree, how the Master with patience and forbearance watered, and pruned, and digged, and dressed it, in hopes of obtaining fruit; and how is it with us, dear reader? Have our hearts yielded the peaceful fruits of loving obedience? or has not the blessed Savior sought in vain for any fruit from our wayward hearts? Let me treat our brethren kindly, in view of our own weakness and infirmities, and with prayerful watchfulness guard our own ways, and by precept and example endeavor to draw the wayward to the Savior: thus may we glorify Him who hath said, "Blessed are the pure in heart; for they shall see God." My dear friends, let us be careful, lest through a spirit of censoriousness we be classed among the number who, having eyes see not, and having ears, hear not; and although possessing hearts, understand not the deep things of the spirit of the Master. Oh, may His spirit enlighten us, and make us fruitful in every good work; enabling us to judge mercifully, and to speak kindly of our brethren, and bring us at last to himself in Heaven.

East Donegal, Pa., May 6th, 1867.

Looking unto Jesus.

1. A look of inquiry. Who is this Jesus? I see that he is a man, for I behold him a babe in Bethlehem. I see him clothed with a body like other men, and growing in wisdom and stature. He has flesh and bones, and eats, drinks, and sleeps. Yes, I see his body wounded and bleeding, lacerated with the scourge, crowned with thorns, nailed to the cross. See, he bows his head and dies!

But is he no more than man? In this child do we not see rays of divinity encircling his sacred head, and indicating that in union with this child is the mighty God? Divine glory beams forth from his face. This is the only begotten Son of God—God manifest in the flesh, possessed of the power and knowledge of the Most High. I gaze upon this mystery. Angels can do no more. I am lost in wonder—so are they. This union of the infinite and finite I cannot comprehend; but I can adore the incarnate God.

But my anxious spirit still inquires farther, Why such condemnation—such humiliation—such unparalleled sufferings? I learn that all this was to qualify him to be mediator between a just God

and the sinner. Being a dayman he must lay his hand on both, and therefore he must partake of the nature of both. But my inquiry farther is, What work, as mediator, does he perform? What office does he execute? The ancient prophets from Moses downwards, have foretold him as a prophet—a priest—a king. Such offices the sinner needs; he is ignorant and must have a divine Teacher; he is guilty and condemned, and needs a Saviour—a substitute—a great High-priest to offer an atoning sacrifice sufficient to satisfy divine justice. It was this that required his incarnation, and his accursed death on the cross. And the redeemed sinner needs a King to deliver him from the power of his enemies, and bring him to glory.

2. The look of inquiry leads the soul to the look of confidence. The soul, burdened with its guilt, and with the fearful expectation of coming wrath, finds no rest nor peace, until it gets a glimpse of the cross; beholding the Lamb of God, that taketh away the sin of the world, it is assured of pardon and salvation. Nothing is wanting to its peace: justice is satisfied, the law is fulfilled, precept and penalty are satisfied, God is reconciled, and conscience can demand no more. "There is peace and joy in believing."

3. A look of dependence. The poor beggar looks to his benefactor for relief and help, because he is benevolent, and especially because he has promised him all needed supplies. The believing soul, sensible of its own weakness, looks to Jesus for all needed help and strength. It relies simply on his word of promise, knowing that what he hath said he will most certainly perform.

4. "Looking unto Jesus." This is also a *longing* look—a look of intense desire after conformity to his glorious and perfect character. As the child looks at the copy-plate when he is learning to write, so the Christian looks unto Christ as his perfect model. It is a look of imitation—copying his fair example. His language is, "Be ye holy, for I am holy."

5. It is a look of *hope* and *joyful expectation*. Christ is absent from our sight, but we have the promise that he will come again. Saints are looking for his second appearance. This often fills their thoughts. They "love his appearing," "looking for and hastening to the coming day of God." This is the look of constant watchfulness, that they may be found of him with their loins girded and their lamps lighted. All Christians should be in the attitude of watchers, for they know not the day nor the hour when the Lord cometh.—*Alexander.*

Minerals and Stones of the Bible.

BY MARY B. C. SLADE.

See how the holy pages shine
With gold and silver of the mine!
See how the saints, with glad accord,
Gave costly offerings to the Lord.
See how, to make His temple fair,
They brought their gems and jewels rare.

Earth's mines still yield their precious store,
As in the wondrous days of yore.
And to God's temple we will bring,
Whene'er he calls, our offering;
For wealth of rock, or sea, or mine,
Yes, all earth's fulness, Lord, is thine!

For glory and for beauty, when they made
The holy garments that the priests arrayed,
What were the precious stones that covered o'er
With Israel's names, the breast-plate Aaron wore?

A.—And thou shalt make the breast-plate of judgment with cunning work. And thou shalt set in it setting of stones, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle. And the second shall be an emerald, a sapphire, and a diamond. And the third row a figure, an agate, and an amethyst. And the fourth row a beryl, an onyx,

and a jasper: they shall be set in gold in their inclosings. And the stones shall be with the names of the children of Israel.—Ex. xxviii: 15, 17-21.

Above what shining gems, what precious gold,
Is wisdom made her higher place to hold?
Than what rare stones, what wealth of golden ore,
Is Understanding prized and valued more?

A.—Where shall Wisdom be found? And where is the places of Understanding? It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it, and the excellency of it shall not be for jewels of fine gold. No mention shall be made of coral or pearls, for the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold. Behold the fear of the Lord, that is wisdom, and to depart from evil is understanding.—Job xxviii: 12, 15-19, 28.

What should befall the desolated land,
Whose people heeded not the Lord's command?

A.—The strangers that shall come from a far land shall say, when they see * * * that the whole land thereof is brimstone, and salt; even all nations shall say, Wherefore have the Lord done this unto this land? Then men shall say, Because they have forsaken the Covenant of the Lord of their fathers.—Deut. xxxix: 22, 23.

How was Ezekiel strengthened, when he went
Bearing God's message unto Israel sent?
What was the promise Jeremiah gained,
When he of Judah to the Lord complained?

A.—As an adamant, harder than flint have I made thy forehead: fear them not, neither be discouraged at their looks—Ezek. iii: 9. The Lord said, Verily, I will cause the enemy to entreat thee well in the time of evil, and in the time of affliction. Shall iron break the northern iron and steel?—Jer. xv: 11, 12.

When Judah, planted by Jehovah's hand,
Turned to strange growth, polluting all the land,
How did God bid the prophet to him say,
He could not wash iniquity away?

A.—I had planted thee a noble vine, wholly of the right seed: how then art thou turned to the degenerate plant of a strange vine unto me? For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God!—Jer. ii: 21, 22.

When all the people, with a willing heart,
Gifts for Jehovah's service set apart;
To build the temple of the Lord most high;
What was the royal David's full supply?

A.—David the king said, * * *. The palace is not for man, but for the Lord God. Now I have prepared with all my might for the house of God, the gold for things to be made of gold, and the silver for things of silver, and brass for things of brass, the iron for things of iron, and wood for things of wood; onyx stones, and stones to be set, glistening stones, of divers colors, and all manner of precious stones, and marble stones in abundance.—1 Chron. xxix: 1, 2.

What brought the priests, when Ezra gave to them,
Fair gifts and treasures for Jerusalem?
What were the precious vessels that he weighed
The costly offering, for the temple made?

A.—Then I separated twelve of the chief priests, * * *, and weighed unto them the silver and gold * * * even weighed unto their hand six hundred and fifty talents of silver, and silver vessels an hundred talents. Also twenty basins of gold, of a thousand drams, and two vessels of fine copper, precious as gold. So took the Priests and Levites the weight of the silver and gold and the vessels, to bring them to Jerusalem to the house of our God.—Ezra viii: 24-27, 30.

When Tyrus gloried in her perfect state,
And merchants came from far on her to wait;
What useful metals, and what jewels rare,
The singing ships of Tarshish, brought thee there?

A.—The ships of Tarshish did sing of thee in thy market. With silver, iron, tin, and lead, they traded in thy fairs. * * * They traded the works of men, and vessels of brass in thy market * * *. They occupied in the fairs with emeralds, purple and brodered work, and fine linen and coral and agate. Dan, also, and Javan, going to and fro, occupied in thy fairs; bright iron, cassia, and calamus, were in thy market.—Ezek. xxviii: 12, 18, 16, 19, 26.

Of what was made the box that Mary brake,
Who precious ointment poured, for Jesus' sake?
So winning, though she knew it not, fair fame,
Where'er is preached the gospel in His name.

A.—And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard, very precious; and she brake the box, and poured it on his head. Verily I say unto you, wheresoever this gospel shall be preached, throughout the whole world, this also that she hath done shall be spoken of, for a memorial of her.—Mark xiv: 3-9.

When the bright vision unto John was given,
The holy city, coming down from heaven;
How stone, with gold and crystal, pearl and gem,
How walls and gates—the New Jerusalem?

A.—And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven. The building of the wall of it was of jasper; and the city was pure gold, like unto clear glass. And the foundations of the wall of the city, were garnished with all manner of precious stones. The first foundation was jasper: the second was sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysopite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass.—Rev. xxi: 2,18,21.

Into the city, through its gates so fair,
No gem of earth our empty hearts may bear,
But Oh, what glorious gift will God bestow
To him that overcometh, here below?

A.—He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.—Rev. iii: 17.
Sunday School Teacher.

Herald of Truth.

The Music and Hymn, "Why stand ye here all the day idle?" by H. B. Brennenman, published in the *Herald of Truth*, in November, 1861, is now published in small sheets. Those who wish the same can procure copies by addressing H. B. Brennenman, Bremen, Fairfield County, Ohio, at five cents per copy.

Pride and Humility.

The article, *Pride and Humility*, by J. M. Brennenman, is now ready for delivery in pamphlet form, and all orders for the same will be promptly filled at the following prices:

Single copies by mail, postage prepaid,	- - - - -	08
Per dozen,	- - - - -	60
Per hundred,	- - - - -	\$5.00
" " " express,	- - - - -	4.50

When sent by express the party receiving the pamphlet will pay the express charges.

We hope the brethren will avail themselves of the opportunity to secure it for themselves and also make an effort to circulate them among the brotherhood and all others who wish to read them. A copy should be in every household.

CORRECTION.—The price of the *CHRISTIAN HARP* and *S. S. SCHOOL SONGSTER* was given in our last issue as \$ 3.50 per dozen. This was a mistake. The price of these books remains unchanged, \$3.25 per dozen.

On Thursday the 27th of June, the house of Brother DAVID NEWCOMER of this County took fire and was entirely consumed with nearly all it contained. Bro. Newcomer was away from home, having gone to mill, and his wife was sick in bed, while a daughter was ironing. The origin of the fire is not known, though it is probable that it caught through some imperfection in the arrangement of the pipe. The loss falls heavily upon Bro. Newcomer, and those so inclined may here find an opportunity to help him bear the burden.

"Seek, and ye shall find."

The text implies that we need or desire something which we do not possess. It may also be applied to those who have sustained loss and are deprived of the things which they once possessed; as the man who had an hundred sheep one of which went astray; or the woman who had ten pieces of silver and lost one of them. Mark the Savior's illustration in the parable. He leaveth the ninety and nine in the wilderness, and goeth after that which is lost until he find it. The woman also lighteth a candle, and sweepeth the house, and seeketh diligently, until she find it. Do you, reader, need anything that you do not possess? Do you desire anything that you have not got? Have you lost any of your property or possessions that you value highly? What do you do? What course do you pursue? You seek for it until you find it. Your efforts may be bent on the accumulation of wealth. You labor and toil early and late. You economize and do not spend a cent, as you think, unnecessarily. You earn money, and keep it until you can invest it in a profitable manner. You use all the means you have to secure this one object.

Your mind is filled with the thoughts thereof. You frequently talk about it. You are interested in the matter. You ask advice from your friends. You leave no stone unturned. You spare no exertion or labor. You are seeking wealth; under the blessing of God you may find it; but after all it is a dangerous and unsatisfying possession. Are you seeking any other temporal possession, the same efforts, the same exertions, are put forth, and the same anxiety fill your mind. You use your reason and your judgment. You are prudent, wise, and careful, that you make all things work together to your own best interests. Have you lost anything, you likewise use the same reason, prudence, forethought, and spend, perhaps, days and weeks, and sleepless nights, to get back your lost treasure; and when you have found it, it is only of little worth when compared with eternal things. You have sought and you have found. You have, in this sense, obeyed the injunction of the text, and have obtained the promise; but these words have a signification far beyond this. You are commanded to seek for something better, and more enduring and valuable than earthly treasures, something of higher worth than worldly honor and earthly glory. Hear what the Savior says in the same discourse: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." But I hear you say, "I need them not. I am satisfied. I have a good comfortable life here, kind friends, and all that

my heart desires. Why should I trouble myself about the future? Let us eat and drink and be merry."

Stop! my friend, I pray thee, and consider what you are saying and doing. You are only a traveler here. Your journey will soon come to an end, and at the gates of the eternal you may need some thing you do not now possess. There is the valley of the shadow of death, and the deep river. You will need oil in your lamp and a staff to comfort you. Do you possess these? There is the judgment seat of God, where you must appear. Are you prepared to give a good account of yourself there, and to receive the crown and the palm, and the robe? Have you the assurance that you will hear the welcome plaudit, "Well done, thou good and faithful servant, enter thou into the joys of thy Lord." Have you Jesus for your friend? Have you peace with God and man? Have you a clear title to a home in the Father's house in the heavenly mansion? Oh! there are many things that you need against this eventful time; but you may be blind and dumb, and deaf, and not see the dangers wherein you stand. Therefore, consider your eternal interests and use the same prudence and forethought, the same wisdom, and put forth the same effort and exertion, and let the same anxiety fill your mind, to secure this the best, the most valuable, and noblest of treasures, that you use to secure earthly possessions. For if by earnest effort, you may secure a competency for this world, how much more for the world to come? for your heavenly Father is more willing to give good things to them that ask him, than earthly parents are to give good gifts to their children. Seek therefore after these heavenly treasures, and ye shall find them.

Have you lost anything? I hear you answer, Nothing. Reflect a moment. Have you not lost that pure image of God in which man was originally created? If you would enter heaven, this must be regained, through repentance and a new life, through faith in God and works meet for repentance. Seek this also. You have the promise that you shall find. But how shall I find it? Come to Jesus; humble thyself before him; pray for forgiveness of your sins; plead for mercy; ask for a new heart, an humble heart, and a contrite spirit; continue in prayer; plead and wrestle with God, like Jacob of old, until you have the assurance that your prayers are heard, and that you have found acceptance with God. Thus shall you find the pearl of great price, the heavenly treasure, the salvation of your soul.

Have you lost that humble, earnest zeal for the cause of Christ which once attended you; and become lukewarm, or perhaps cold or careless—a backslider perhaps? Do not still remain. Be up and doing, watch and pray, and seek with earnestness that you may return to your first love; that you may be an active laborer in the Lord's vineyard, and remain faithful to the end.

Have you lost the meekness of spirit, that purity of heart, that hunger and thirst after righteousness, that willingness to suffer persecution for Christ's sake, which should ever characterize the follower of Jesus? Arise and seek it anew. The promise is yours; ye shall find.

Have you lost truth, honesty, sincerity, sympathy with the suffering, benevolence, kindness, affectionate regard for all men? Seek them anew. They are virtues which the Christian needs.

Have you lost peace? Peace of mind, peace with your neighbor? peace with your brother and sister? Try once more to find it. Seek with diligence for it. Without peace you cannot hope to have any claim on the blessings of heaven. Do not dare to parley with it; crush the angry feelings down; conquer your own spirit; and rise above harboring any ill feelings in your heart. Compel yourself to forgive, and to forget the past. Look to the future and live in peace with God and with all men. "Seek peace and ensue it." Let its olive leaves crown all your actions. Seek it with earnestness, seek it with desire. Seek it and ye shall find it.

Do you possess charity? "Faith, hope, charity, these three; but the greatest of these is charity." Of this every follower of Christ should possess a double measure. It cannot be too highly esteemed. It cannot be obtained in too large a measure. Be charitable brethren and sisters. Bear with one another. Do not take offence at the little faults. Cover them up with love. FORGIVE, FORGIVE, oh! FORGIVE one another even as you wish to be forgiven. Rather bear the burden yourself. Take the blame on you and bear it in love,

though it belongs to another. If we were thus inclined, how much ill feeling, how much trial and trouble and bitter tears might be avoided! O! brethren and sisters, have charity one for another. "Above all things," saith the apostle Peter, have fervent charity among yourselves; for charity shall cover the multitude of sins." And Paul says "Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods upon the poor, and though I give my body to be burned, and have not charity, profiteth me nothing. Charity suffereth long and is kind; charity enviieth not; charity vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things believeth all things, endureth all things. Charity never faileth." Faith, hope, charity, these three; but the greatest of these is charity. Therefore let us also seek after charity, that we may possess a qualification which will greatly aid us in our endeavors to walk in the light and the love of him who taught us to pray, "Forgive us our debts as we forgive our debtors."

After all these things let us seek that we may find, and the blessing of God will be with us, and in the kingdom of love in heaven above we shall rejoice together in the perfection of these God-given gifts.

Correspondence.

For the Herald of Truth.
To the Brethren and Sisters of the Mennonite Church.

[The following letter was written by a brother in Canada who has but recently been received into the church and who (if I am correct) does not understand the German language. His feelings and views in regard to the fact that some of our brethren are opposed to the use of the English language in the church, will be perceived by reading the letter. Let every one read and reflect on this subject, and not reject as unclean what God hath cleansed. In other words, let us use every means which God has put into our hands, to bear the glad tidings of salvation to every creature.]

Dear brothers and sisters in Christ and in the Mennonite Church:—I write this to you through the hands of Bro. Baer, with whom I enjoyed much pleasure while visiting the brethren in Waterloo County, C. W., where I found more "brotherly love" than I ever found before. *Oh may "brotherly love continue!"* For it is joyful to see brethren dwell together in peace and unity. My heart's desire and prayer to God is, that you all may be saved; and that the world may see your good works, and be led to follow Jesus, and that man may learn war no more. Oh, I can say to some of you, as David said to Abigail, "Blessed be the Lord God of Israel, which sent you to meet me, and blessed be thy advice and blessed be thou."

I Sam. 25: 32-33. Like David I stood in my own light. "I was blind, but now I see." "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him." Acts 10: 34-35. Now I would like to have you look a second time at these words: "In every nation;" and see whether you do not think your principles have been kept too much at home. Remember the Lord sent out his disciples "two and two before his face into every city and place, whether he himself would come; telling them that 'the laborers are few,' and that they should pray for more help. Luke 10: 1-2. If

you say, "These people (the English) are strangers, and speak a different language; we cannot take them in;" you should remember that we are commanded to be careful to entertain strangers. Again you are not allowed to choose your company, nor to stand still. In Luke 10:3, you will see that you are commanded to "go your ways" (not your way, but ways), though as lambs among wolves," and not even to take shoes to protect you. In the 2nd chapter of the Acts we read, "When the day of Pentecos was fully come, they were all with one accord in one place." Now these (at least all the speakers), as we infer from the 7th verse, were Galileans. But from the 4th verse we learn that, when they were all filled with the Holy Ghost, they "began to speak with other tongues, as the Spirit gave them utterance." In the 5th verse, we are told that "there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." Now we are taught that the prophets wrote and spoke as they were moved by the Holy Ghost. This same Holy Ghost gave these men utterance, that they began to speak at once to every nation under heaven. Now if the Holy Spirit has anything to do with us in these days, what right have we to stand still, while (at least a part of) every nation under heaven is in "danger of hell fire." Yes, they are oppressed, as Israel was in Egypt, when God said to Moses (Ex. 3:10), "Come now therefore, and I will send thee unto Pharaoh that thou mayest bring forth my people the children of Israel out of Egypt. And Moses said unto God, Who am I, that I should go unto Pharaoh?" Moses asked God several other questions, and seemed unwilling to do what he was commanded to do, as though he knew better than God. Even after Moses' rod had been turned into a serpent, his hand made leprosy, &c., he was still loth to be sent, again saying to God, "O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken to thy servant; but I am slow of speech, and of a slow tongue." But the Lord was not to be put off in that way, and he said unto him, "Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? Have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." But Moses did not like to go, and so the anger of the Lord was kindled against him, and he made him speak through his brother Aaron, who seems to have been glad to do so; and Aaron was instead of a mouth to Moses, and Moses instead of God to Aaron. "God moves in a mysterious way, his wonders to perform." He did not arm Moses with any thing heavier than a rod, which he held in his hand; yet it was too much for Pharaoh's hosts. He did not arm David with anything but a sling and stone; yet it answered the purpose. Samson's weapon was nothing but a jaw-bone. The battle is not always given to the strong, nor the race to the swift. Then why not preach to every nation, as the Holy Ghost has given you utterance, that all may hear him, and work righteousness, and be accepted of him?

SHIPLEY WALLACE.

For the Herald of Truth.

A Visit to the Shenandoah Valley.

BROTHER FUNK: — In company with several friends, I lately visited the Shenandoah Valley in Virginia. Our object was to look out a place for settlement, and, although we did not fully succeed, yet we found a highly favored region, and a generous and hospitable people. We spent about a week in Rockingham County, where we had the pleasure, for the first time, of meeting and mingling freely with our Mennonite brethren, and attending several of their meetings. It happened providentially, that, at Harper's Ferry, we met in the ears several preachers from Bucks Co., Pa., who were also on their way to the valley, and in consequence there was preaching almost every day during our stay, though we could not well make arrangements to be present more than two or three times, which we regretted. Still we had an opportunity to see and feel that zeal in the service of God, brotherly love, and warm hospitality, abound in the people who compose the Mennonite churches of Rockingham County.—

Strangers as we were to all of them, we shall not soon forget the kindness manifested toward us. In the conversations on church affairs which we had, I was greatly pleased to find that, in all the fundamental points of faith and practice, there is no difference, that I could discover, between the regular Mennonite churches and the Amish branch of the same denomination. Indeed, there is a similarity even in nearly all the smaller characteristics. If we had no history to prove it, our similarity of faith and practice would alone show that we have a common origin.

We worship the same God, and understand his word so nearly alike, that the Articles of Faith agreed upon at the Conference of Ministers held at Dordrecht, Holland, in 1632, express the faith in God and his Word by which we desire to live and to die. Our God is a God of peace, unity, love, and forbearance, and we are to strive to be perfect even as he is perfect. "Let us therefore follow after the things which make for peace; Rom. 14:19. "God hath called us to peace" 1 Cor. 7:15. "For God is not the author of confusion, but of peace, as in all churches of the saints. 1 Cor. 14:33. "Be at peace among yourselves" 1 Thes. 5:13. "Follow peace with all men;" Heb. 12:14. "Behold, how good and how pleasant it is for brethren to dwell together in unity." Ps. 133:1. "He that loveth not, knoweth not God; for God is love." Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God." 1 John 4:7-8. "This is my commandment, That ye love one another, as I have loved you" John 15:12. "See that ye love one another with a pure heart fervently;" 1 Pet. 1:22. "Forbearing one another in love." Eph. 4:2.

He who lives in the light of these sentiments will be ever ready to exercise patience, compassion, and forbearance toward his fellow pilgrims. He will be slow to pass harsh judgments, slow to attribute evil motives to others. He will have a tender regard for the feelings of others. Thus disputes, bitterness and schisms, will often be avoided and healed where they have existed. This is the spirit of meekness and love which unites what is separated, heals what is wounded, seeks what is lost, harmonizes what is discordant, and permeates with charity.

For my part, I felt as well at home at the meetings I attended as I would on my first attendance at any Amish church. Are we not really, in the sight of God, one people? Are we not grounded upon the same foundation? It seems to me we are.

The marks of the war are yet plainly to be seen in the valley. The ruins of houses, barns, bridges, and fences, are numerous. The loss of property, the care, the anxiety, the temptation, and in a few cases the persecutions which our friends here suffered, cannot be fully realized by those who did not live amid the scenes of battle, destruction, waste, bloodshed, and death. To illustrate, I will mention only one case. Two barns, one of them large and just finished, with his house and out buildings, were burned for Bro. Benjamin Wenger. He also lost his horses, cows, sheep, pigs, hay, grain, and, if I remember correctly, his fences, and some of his growing timber. He and his family then left his ruined home, and went to Ohio until the surrender of Lee. This is only one case that came to my knowledge. But the war-cloud is gone, peace has dawned, and a promising harvest bespeaks the care and the goodness of the God of peace and love.

As I have written from the kindest feelings towards all, I hope I have said nothing that could excite other feelings in the minds of those who may read this letter. JONATHAN K. HARTZLER.

Bellefonte, Pa., June 17, 1867.

For the Herald of Truth.

1 Peter. 1:18.

And if the righteous scarcely be saved, where shall the ungodly and the sinner appear. 1 Pet. 1:18.

These words of the apostle should come to us with a two-fold bearing. First, to those who have named the name of Christ, and have turned their faces Zion-ward. To them it speaks in language as follows. "Let him that thinketh he standeth take heed lest he

fall." "Watch and pray that ye enter not into temptation." "Be strong in the Lord and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil; for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand." It reminds us of the fact that it is no easy matter to work out our salvation with fear and trembling; that it requires earnest effort and continued watchfulness. There are many sufferings, temptation, and difficulties to be overcome, so many sins to be mortified, the gate is strait, and the way is narrow, so that it is all the righteous can do to be saved: and if this is so, where shall the ungodly and the sinner appear? And thus, secondly, it speaks to the sinner, the ungodly, the wicked, the careless; those who walk in ways of sin and unrighteousness, and indulge themselves in all the evil inclinations of their own natural and corrupt hearts. Where shall they appear? How shall they stand in the day of judgment before him who shall judge the whole world in righteousness. If the righteous shall scarcely be saved the ungodly and the sinner must certainly perish. There is no hope for him. Then, O impudent sinner, consider these things, and turn from your evil ways, and be saved, for God is not willing that any should perish but that all should come to repentance and live. Come now, and let us reason together, saith the Lord though your sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be as wool.

Death Warrant of Christ.

The following article we find in an old magazine, purporting to be translated from the *Courier des Etats Unis*:

"Chance has put into our hands the most imposing and interesting judicial document to all Christians, that has ever been recorded in human annals: that is, the identical Death Warrant of our Lord Jesus Christ. We transcribe the document from a copy of the translation:—

SENTENCE rendered by Pontius Pilate, acting Governor of Lower Galilee, that JESUS of Nazareth shall suffer death on the Cross.

"In the year seventeen of the empire of Tiberius Caesar, and the 25th day of March, the city of Holy Jerusalem; Anna and Caiphas being priests' sacrificators of the People of God, Pontius Pilate of Lower Galilee sitting on the presidential chair of the pretory, condemns Jesus of Nazareth to die on the cross between two thieves, the great and notorious evidence of the people saying:—

1. He is a seducer.
2. He is seditious.
3. He is an enemy of the law.
4. He calls himself, falsely, the Son of God.
5. He calls himself the King of Israel.
6. He entered into the temple followed by a multitude and bearing palm branches in their hands.

Order the first centurion, Quillus Cornelius to lead Him to the place of execution.

Forbid any person whomsoever, either poor or rich, to oppose the death of Jesus.

The witnesses that signed the death warrant of Jesus are:— 1. Daniel Robani, a Pharisee; 2. Johannus Horobole; 3. Raphel Robani; 4. Capet, a citizen.

Jesus shall go out of the city by the gate Strenuous."

The above sentence is engraved on a copperplate, on one side are written these words: "A similar plate is sent to each tribe." It was found in an antique vase of white marble, while excavating in the city of Aquilla, in the kingdom of Naples, in the year 1825, and was discovered by the Commissariat of Arts attached to the

French armies. At the expedition of Naples, it was found enclosed in a box of ebony in the sacristy of Chartem. The vase is in the Chapel of Caserta. The French translation was made by the members of the Commission of Arts. The original is in the Hebrew language. The Chartem requested earnestly that the plate might not be taken away from them. The request was granted as a reward for the army. M. Demon, one of the savans, caused a plate to be made of the same model, on which he had engraved the above sentence; at the sale of his antiquities, it was bought by Lord Howard for 5,880 francs.

The Sabbath.

How is the Sabbath to be kept holy? If we are to lay aside all unnecessary work, should we not lay aside all unnecessary talk? We may do as much harm to our fellow-beings, and perhaps more, with our tongue, as with the work of our hands. If our conversation were more concerning our eternal loss or gain, we would not hear so much said about the affairs of this world; but where the treasure is, there will be the heart also; and out of the abundance of the mouth the heart speaketh. How are our hearts often made sad, when we see the people meet together at a place of public worship, and hear them talk about crops, cattle, markets, and such like matters. When the worship is over and they meet, perhaps in companies, in the afternoon, the greater portion of the time is consumed in talking about worldly affairs, and about the faults and short-comings of their friends and neighbors. Should we not leave these things alone, and show a good example to our children and the world by exercising ourselves in those things which conduce to our eternal welfare? Should we not carry with us the influence of the services of the house of God, and seek to walk in the light, and prepare our hearts more and more for communion with God? for His service here on earth, and for the rest which remains for the people of God in heaven?

Oh let your thoughts delight to soar
Where earth and time shall be no more;
Explore by faith the heavenly fields,
And pluck the fruit that Canaan yields.

Plain Words.

Nearly two thousand years have passed since the voice of John, the stern preacher, was heard lifted up so mightily among the barren rocks and wild valleys of Jordan. Mark how the crowds go out to hear him who was startling the Jewish mind by his fierce denunciation of sin, by his allusion to their degeneracy. All are flocking to him to hear, men, women and children eager to listen to that strange, stern man. Let us go then and hear for ourselves the alarming truths he is repeating. Perhaps we may learn something that is good to know. There he stands. He is rudely clad, his only garment the skin of a camel, tied loosely with a leather girdle around his loins. You can see in his look that he lives roughly and fares hard,—his meat locusts and wild honey. But there is a fire in his eye, a burning, eager look in his face, as it is upturned to heaven and then scans his audience. And now he speaks. What burning words are those that fall on the ears of his greedy listeners! It is a short sentence, yet eloquent with meaning. "Repent ye, for the kingdom of heaven is at hand." Perhaps this sentence sounded strangely in the ears of many of his audience. There was present, the self-satisfied Pharisee, a proud self-conceited, and self-righteous man, who would say, what have I to do with repentance? The voluptuous Sadducee, too, was doubtless there, and strange, strange words were these to him, yet he spake the words to all. There was not one of that listening crowd who did not need them.

And again and again the words go forth to all, in their simple

power, "Repent, repent; turn from your evil ways; renew your hearts." Jesus repeated them, and to-day they sound in our ears a warning, a solemn warning that the kingdom of heaven is at hand. We need these words, we need their solemn caution. Can we possibly become Christ's without them; nay, "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also who is of a contrite and humble spirit."

Most surely repentance is the only way to approach Christ.—We may come in other ways, but certainly will be rejected. We may approach Christ as did the Pharisee of old, covered with our own self-righteousness. We may come to him with our natural hearts unchanged, unsanctified, but we will come only to hear words of condemnation. The voice of him that sounded in the wilderness is needed to-day as sorely as it was then. In the wilderness of this world, a wilderness in which how many loose their way; a wilderness in which many tempting paths deceive the careless, many deadly snares entrap the wilful. God forbid that that voice should ever cease to be uplifted.—*S. S. Times.*

The Cup of Salvation.

BY MRS. NANCY POPE.

"I will take the cup of salvation and call upon the name of the Lord,"—sang the sweet Psalmist of Israel, while his soul was overflowing with gratitude for past deliverances and blessings. For a moment he seemed at a loss to know what note of praise to sound, and he asked "what shall I render unto the Lord for all his benefits towards me?" "Thou desirest not sacrifice, or else would I give it." He then breaks forth with this significant expression, "I will take the cup of salvation and call upon the name of the Lord." He takes at it were his cup filled with thanksgiving, and pours it out like drink offering before the Lord, then calls upon his name that he may fill it again from his inexhaustible fountain of good. But the Psalmist was no stranger to this fountain, he had often been there and never left without an overflowing cup. There was the source whence he derived such spiritual nourishment as caused his Christian graces to grow to those beautiful proportions in which they stand forth to the world a living example of the trials of the man after God's own heart."

Oh, Christian, draw near! Sit at the Psalmist's feet and learn a sweet lesson. Have you met deliverances and shared largely of God's manifold blessing? Then take your cup, (never go without it) enter his Courts, pour out your thanksgiving there, go to the fountain and receive strength, and grace for future need. Are you in trouble? do you feel the want of a more lively growth in grace? Is your soul fainting, yet thirsting for the water of life? Then take your cup and go to the same source. There in the Courts of the Lord's House, you will ever find the fountain open. Its waters go softly, but never fail to attract the thirsting soul. There you may drink to the refreshing of your soul, and still find your cup full—but the streams of that fountain are not confined there. They flow past every family altar, and wend their way into every secret closet. Then, Christian, never let your cup be empty. The fountain is always full—the stream never dries. Its waters become sweeter, and richer, the more freely you drink. You should never feel satisfied until you stand in His Courts above, and dip your cup of salvation into the stream clear as crystal, and drink the waters of life forever.—*Earnest Christian.*

The high and the low, the rich and the poor, the wise and the ignorant, when the soul has shaken off this mortal life, shall equally receive, by the sentence of God, a just and everlasting retribution, according to the "deeds done in the body."

Read the Bible with Humility.

Open your hearts as you open your book, and say, "Speak, Lord; for thy servant heareth." Resolve to believe implicitly whatever you find there, however much it may run counter to your prejudices. Resolve to receive heartily every statement of truth, whether you like it or not. Beware of that miserable habit of mind into which some readers of the Bible fall. They receive some doctrines because they like them; they reject others because they are condemning to themselves, or to some lover, relation, or friend. At this the Bible is useless. Are we to be judges of what ought to be in the word? Do we know better than God? Settle it down in your own mind that you will receive all and believe all, and what you cannot understand you will take on trust. Remember, when you pray, you are speaking to God, and God hears you; but remember, when you read, God is speaking to you and you are not to answer again, but listen.—*Ryle.*

Children's Column.

In Memory of a departed Christian Youth.

He is sleeping; he has breathed his last:
While we're weeping, he to Heav'n has pass'd;
He is sleeping calm beneath the soil;
He is resting from all care and toil.

He is living, where there'll be no night;
He is walking with the Lamb in white;
He is singing with the angel bands;
He is praising God in heav'nly lands.
Somerville, O.

St. Peter's Visit to Cornelius.

ACTS X.

Peter stayed many days at Joppa after he had raised Tabitha from the dead. He lived with a man named Simon, a tanner, whose house was by the seaside.

One day, about noon, Peter went up on the housetop to pray. While there he became very hungry, and would have been glad of something to eat; but the dinner was not yet ready. Eastern people make but a very slight meal at breakfast; dinner is their first principal time for taking food.

While Peter was waiting for his dinner, he fell into a trance, or kind of waking dream. He saw heaven open, and something like a great net, held by four corners, was let down to him. He looked to see what was in the net. It was full of all manner of beasts and birds, and even creeping things. He heard a voice then say, "Rise, Peter; kill and eat."

But Peter said, "Not so, Lord; for I have never eaten anything common or unclean."

Three times the voice said, "What God hath cleansed, that call not thou common." Then the great net was drawn up again into heaven.

Peter woke, and wondered very much what this strange vision

could mean; and I dare say you wonder too.

You know that the Jews were a nation set apart by God himself from all the other nations in the world. He gave them their laws, not only about great things, such as related to their worship, but also about little things, such as related to their food. The animals they were allowed to eat were called "clean"; those that they were forbidden to eat were called "unclean." There were many animals such as hares, rabbits, and pigs, which we eat, and which other nations eat, which were unclean to the Jews.

These strict laws about food, as well as many other such laws, kept the Jews from mixing with the nations around them.

The Gentiles were worshippers of idols, and had gone as far from God and goodness as they possibly could.

Most likely if the Jews had been able to eat with the Gentiles, and be friends with them, they would have learned their wicked ways, and forgotten all about the true God too. As it was, no Jew would go into a Gentile's house, or eat his food.

Now there were many animals let down in this net from heaven which Peter as a Jew would call unclean.

No doubt Peter thought, "God means to show me that the laws of meats and drinks, and other Jewish ceremonies, are all done away with now Christ has come, and from this time everything may be eaten that is fit for food."

Yes, the vision meant this, but it meant also much more.

It meant, too, that there was to be no difference between the Jew and Gentile; that Jesus was come to be the Saviour, not of the Jews only, but of the whole world. Up to this time the apostles had only preached Christ to the Jews; now he was to be preached to the Gentiles, whom all Jews had counted as unclean.

White Peter was thinking over these things, he heard a knock at the door below, and some men asking, "Does Simon Peter lodge here?"

The Holy Spirit whispered in Peter's heart, "Go down to the men; I have sent them to you."

Peter went down. He saw there three men who were Gentiles, and one of them was a Roman soldier.

He said to them, "I am the man for whom you are asking; why are you come?"

They replied, "Cornelius, the centurion, a just man, and one who fears God, and of whom all the Jews speak well, was warned from God by an holy angel to send for you to his house that you might teach him."

Then Peter told the men to come in and rest till the next morning, when he would start with them to Cesarea to see Cornelius. Cesarea was thirty-five miles from Joppa.

The next morning Peter went away with them, and the day after that they reached Cesarea.

They found Cornelius waiting for them, and he had a large party of friends and relations at his house, who were met together to hear what Peter had to teach them.

Though Cornelius was a centurion, yet he received Peter with the greatest respect. He did not care for his plain dress; he only thought, "This is God's messenger to me."

Peter began by saying, "You know that it is quite a new thing for a man that is a Jew to keep the company, or to go into the house of a Gentile; but the dinner was not yet ready. Eastern people make but a very slight meal at breakfast; dinner is their first principal time for taking food."

You see Peter had learned his lesson.

"Now," said Peter, "I have come, without asking any questions, as soon as I was sent for; but tell me why you have sent for me?"

Then Cornelius said, "Four days ago I was praying, and behold, a man stood before me in bright clothing; he said, 'Cornelius,'"

"I said, 'What is it, Lord?' and he said, 'Thy prayer is heard, and thy good deeds are had in remembrance by God. Send to Joppa for Simon Peter, and when he is come to you he will teach you.'

"So I sent for you directly; and now we are all assembled to hear those things which God has commanded you to tell us."

Then Peter told them the story, which you know so well, of Jesus' birth and life and death. How he went about doing good, and

how through him we have forgiveness of our sins.

They had never heard such good news before. While Peter spoke, the Holy Ghost fell upon these *Gentiles* as he had done on the *Jewish* believers on the day of Pentecost.

Peter himself was astonished, it was such a new thing for him to believe that, in Christ Jesus, Jews and Gentiles are equal.

After some time Peter went back to Jerusalem, and some of the Jewish Christians blamed him for going into the house of a Gentile, and eating there. Then Peter told them the story of his vision, of his visit to Cornelius, and of the gift to the Gentiles of the Holy Spirit.

This satisfied them, and they praised God that he had given to the Gentiles the same mercies that he had to the Jews.

Yes, all men, whether old or young, learned or ignorant, rich or poor, Jew or Gentile, all are sinners, all need a Saviour, and God in his great love has sent his Son to be the *Saviour of the world*.

CAROLINE HADLEY.

Questions & Answers.

Instructions to the Young, in the Principles and Practice of the Christian Religion.

IN QUESTIONS AND ANSWERS.

XXIII. THE SAVIOR OF THE WORLD.

1. Who came into the world to save sinners?
- A. Jesus Christ. Jn. 3: 16.
2. What is the meaning of the name Jesus?
- A. It means Savior. Lu. 1: 31.
3. Why is he so called?
- A. Because he redeemed us from sin and death. Matt. 1: 21.
- Lu. 19: 10.
4. What is the meaning of the name Christ?
- A. It means anointed.
5. Why was he so called?
- A. Because God anointed him with the Holy Ghost to our perfect and eternal Prophet, Priest, and King. Isa. 61: 1. Matt. 3: 16.
- Acts 10: 38. Heb. chap. 5 and 7.
6. Who was Jesus Christ?
- A. He was the Son of God, and was equal with God. Matt. 3: 17. Jn. 3: 16. Phil. 2: 6.
7. By what other name is he often called in the Scriptures?
- A. He is frequently called the "Son of Man." Matt. 8: 20.—Acts 7: 56, &c.
8. Why is he called the Son of man?
- A. Because the "Word (which was God Jn. 1:1) was made flesh and dwelt among us." He "made himself of no reputation and took upon himself the form of a servant, and was made in the likeness of man," and "was in all points tempted like as we are, yet without sin." Jn. 1: 14. Phil. 2: 6, 7. Heb. 4: 15.
9. Why did Jesus Christ in his twofold nature of God and man, thus come into the world?
- A. To accomplish the salvation and redemption of mankind.
10. Should we not feel very thankful for the great love thus manifested towards us?

A. Yes. We should praise God continually for his infinite love and goodness towards us, and seek to glorify him in all our works.

XXIV. THE BIRTH OF CHRIST.

1. When was Jesus born?

A. During the reign of the Roman Emperor, Augustus Caesar, and the Jewish King, Herod the Great. Lu. 2:1. Matt. 2:1.

2. Where was he born?

A. In a stable in Bethlehem, in the Land of Judea. Mic. 5:2. Matt. 2:1. Lu. 2:4, 7, 12.

3. Why was Jesus born in a stable and under circumstances of so great poverty?

A. Because there was no room for them in the inn, and that through his poverty we might be made rich. Lu. 2:7. 9:58. 2 Cor. 8:9.

4. What did the angels do at the birth of Christ?

A. They praised God, saying, "Glory to God in the highest, and on earth, peace and good will toward men." Lu. 2:14.

5. What else took place at the birth of Christ?

A. The shepherds who were watching their flocks in the fields, and the wise men from the East came and worshiped the child. Lu. 2:15-20. Matt. 2:1-11.

6. What took place on the eighth day after the birth of Jesus?

A. According to the law of Moses and the custom of the Jews, he was circumcised on the eighth day and named JESUS. Lu. 2:21. Matt. 1:21 (Gen. 17:22).

7. What account have we of Jesus when he was twelve years of age?

A. He sat in the temple at Jerusalem in the midst of the doctors, both hearing them and asking them questions. Lu. 2:46-49.

8. What more is said about the earlier years of our Savior?

A. He was subject to his parents, and increased in wisdom and stature, and in favor with God and man. Lu. 2:51, 52. Heb. 5:8.

9. What lesson should this teach all children and young people?

A. To give heed to the instruction of their parents, and to learn true obedience both to our own earthly parents and our Father which is in heaven.

XXV. THE LIFE AND WORK OF JESUS.

1. How did Jesus spend the years of his life preceding his entrance upon his public ministry?

A. He lived with his parents in the retired little town of Nazareth, in Galilee, and was known as the "carpenter's son." Matt. 2:23. 13:55. Jn. 1:45-46. 6:42.

2. What did he do when he entered upon his public ministry?

A. He came to be baptized of John the Baptist, in the river Jordan. Matt. 3:13-17. Jn. 1:32-33.

3. Why did he come to John to be baptized of him?

A. To fulfill all righteousness. Matt. 3:15.

4. What took place at his baptism?

A. The heavens were opened, and the Holy Spirit of God descended like a dove, and lighted upon him, and a voice spoke from heaven, saying, "This is my beloved Son in whom I am well pleased." Matt. 3:16-17.

5. What happened after his baptism?

A. He was led by the Spirit into the wilderness to be tempted of the devil. He fasted forty days and forty nights, triumphantly withstood the temptation, and angels came and ministered unto him. Matt. 4:1-11. Lu. 4:1-14.

6. How old was Jesus when he commenced his public labors?

A. About thirty years. Lu. 3:23.

7. How long did he continue them?

A. About three years.

8. What did he do during this time?

A. He chose twelve disciples, taught the purest doctrines and exemplified them by his own holy life; performed many great and wonderful miracles, and became an example that all should follow in his footsteps.

[The names of the twelve disciples were, Simon Peter and his brother Andrew, James and John, the sons of Zebedee, Philip and Bartholomew, Matthew and Thomas, James and Simon, Judas the brother of James, and Judas Iscariot. Matt. 10:2-4.]

9. What was the purpose of his life and his labors here on earth?

A. It was to make known his Gospel, to establish his kingdom upon the earth, and thus prepare the way for the salvation of the human race. Lu. 4:18, 19.

10. What benefit may we derive from the life and the labors of Christ on earth?

A. He has become unto us a perfect pattern of love, purity, meekness, humility, holiness, and self-denial, that we should ever seek to follow.

XXVI. THE SUFFERING AND DEATH OF JESUS.

1. What do we learn from the sacred Scriptures in regard to the sufferings of Christ?

A. That his sufferings were great during his whole life time. He was a man of sorrows and acquainted with grief.

2. In what way did he suffer?

A. He suffered from poverty and the trials and afflictions of life, from the hatred of his enemies, from the unbelief of the people, and from the faithlessness of his disciples. Isa. 53:3. Matt. 20:18. 2 Cor. 8:9. Heb. 12:13.

3. Upon what occasions were his sufferings most severe?

A. During the eventful scenes which transpired near the close of his life, his agony in the garden of Gethsemane, his trial before Caiaphas and Pontius Pilate, and on the cross on Golgotha.

4. How did he suffer on the cross?

A. He suffered the most inexpressible anguish of body and soul and bore the great burden of sin for the whole human race. 2 Cor 5:14.

5. What were the most important circumstances of his sufferings?

A. He was betrayed, taken by the Jews, denied, scourged, crowned with thorns, mocked, spit upon, condemned to death, crucified between two thieves. Matt. 27th chap.

6. How did he die?

A. He died a shameful and ignominious death on the cross.

7. How did he suffer all these things?

A. With the greatest meekness, humility, and submission to the will of God. Isa. 53:7. 1 Pet. 2:23.

8. Why did Christ thus suffer?

A. Out of love to us he was constrained thus to yield himself a willing sacrifice, to suffer in our stead and for our salvation. Isa. 53:4-5. Matt. 26:28. Rom. 5:8. 2 Cor. 5:21.

9. What did he accomplish by his painful death on the cross?

A. He bore our sins, redeemed us from the curse of the law and reconciled us unto God. Jn. 1:29. 2 Cor. 5:19. Gal. 3:13 1 Jn. 1:7.

10. What other benefit may we derive from his death on the cross?

A. We may learn to bear with meekness and patience the trials and afflictions that meet us on our earthly pilgrimage.

Within the Tabernacle.

BY MRS. H. A. CROUCH.

This is a glorious place! Is it heaven or earth? It must be earth, for under my feet I see the springing grass and gravel stones. Who would have thought it? So much beauty and glory set right down here upon the earth! How light it is here! And bread of heaven upon the table; for me to eat!

O cherubim above, and the glory all around! How sweet the perfume of the breezes from the mountain of myrrh, and the hill of frankincense; even the pure breath of lilies!

Now shall my head be lifted up above my enemies round about me; therefore, will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord."

The Lord save us from idle speculation, and teach us what we do not know.

Gold suggestive of divinity, being pure, indestructible, and the most precious of metals.

Silver a union of humanity and divinity; pure indestructible. Brass may be symbolical of humanity, or of things pertaining to earth.

Shittim-wood; humanity, or something of earth; perishable in some sense, or that will pass away.

Linen; righteousness.

Blue; heavenly, or pertaining to God. Scarlet; flesh and blood; humanity; Purple the two combined, as in Christ; or in Christians, who are members of Christ's body, or in Christian character.

These are not given as invariable, but only as general definitions.

That this tabernacle was built in part of Christians (symbolically) may seem clear when we remember that if any among the Israelites were unclean, or defiled, they were charged with *defiling the tabernacle*, and except they purified themselves, God said they should die.—(See Ex. xxv:8; Num. ix:13-20.)

Do not these costly boards that form the walls of the tabernacle signify Christians, as did the precious stones that formed the walls of the temple?

The form of the tabernacle must have been pentagonal as there were two sides westward. Ex. xxvi:27. Twenty boards upon the north side; twenty boards upon the south side; and eight boards, (including the corner boards,) upon the sides westward: "And for the sides of the tabernacle westward, he made six boards. And two boards made he for the corners of the tabernacle on the two sides. And they were coupled beneath, and coupled together at the head thereof to one ring; thus did he to both of them in both the corners."

A ring with the ancients symbolized eternity, having neither beginning nor end. I do not know that we have anything in Scripture to warrant us in the belief that eternity is signified here; but doubtless, this meaning may enter in with another and a more important one.

"I am Alpha and Omega, the beginning and ending, saith the Lord," which is, and which was, and which is to come, the Almighty; having neither beginning of days, nor end of life, from everlasting to everlasting.

We suggest that twenty-four boards, being the number of boards upon the south side westward, may represent God's children of the Jews; the twelve boards in the holy place, those living under the old dispensation; the twelve in the most holy, those living under the new. The tribes of Jacob were twelve, and twelve in Scripture seems to be a number embracing the whole family; all of the children. (As will be more clearly seen hereafter.) The twenty-four boards upon the north side, and one side westward, may represent the saved among the Gentiles; the twelve boards in the holy place, representing those who lived under the old dispensation; the twelve in the most holy, those who live under the new. The two sides Jews and Gentiles, coupled together into one ring; or brought together and made one

in God, no longer strangers and foreigners, but fellow-citizens with the saints, and of the household of God. Thus we see forty-eight boards in all, shittim-wood covered over with gold; standing upright; the boards having each two tenons underneath, fitted to two sockets of silver upon which they stood. *The sockets were made of part of the atonement money.* See Ex. xxxvii:27. By faith we stand. Faith in Christ. Faith in his atonement. Two tenons.—Faith if it hath not works is dead, *being alone*, James ii:17. The boards of the tabernacle could not well stand if they had but one tenon. A lame Christianity that which has but one foot. Our works as well as our faith is accepted of God through the atonement, and we shall find—if we have not already—that we cannot stand long by faith alone.

We have said that the sockets were made of a part of the atonement money. We refer the reader to Ex. 30th chap., 12th and 13th verses inclusive; also 38th chap., 25th and 28th inclusive. The children of Israel that were numbered, were 603,550.—Each person gave half a shekel. Whole number of shekels given 301,775. 1,775 shekels were used for hooks, fillets, and overlaying chapters. Of the remaining 300,000 shekels (or what is the same, one hundred talents) was made one hundred sockets. A talent, or 3,000 shekels for a socket. Four of these sockets were for the pillars which held up the rail; the remaining ninety-six for the boards of the tabernacle. Two for each board. So we see that each board stood upon 6,000 shekels of silver, which was the atonement money of 12,000 souls.

So the Revelator saw sealed of the tribes of Israel—*"of the tribe of Judah, were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand."* Then he goes on accounting the number of the twelve tribes, (*the fourth part of the boards,*) and he sums up the rest of the saved on this wise:—*"After this I beheld, and lo, a great multitude which no man could number, of all nations and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."*

Baham stood upon a rock where he had a good view of Israel. Ah! I wanted to curse them, but he had to bless them. From the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the *fourth part of Israel!* Let me die the death of the righteous, and let my last end be like his!"

Then there were golden rings through which bars passed to join the boards together in one. If we had planned those bars, we would have made them solid and strong, of the very pure metal. Yet we would have had them of solid gold, most costly and precious. But God's ways are not as our ways. Bless his name! His wisdom is far reaching, and the lesson taught by those bars—shittim-wood covered with gold, is more precious than gold, yet, than much fine gold. Five bars for the boards on the one side of the tabernacle, and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle westward." It is evident that the five bars for the westward sides must have been unbroken from corner-board to corner-board. North and south and westward, two bars above, and two bars below a middle bar; which middle bar was made to shoot through all the boards from the one end to the other. Ex. xxxvi:33. Three bars in one! Shittim-wood overlaid with gold.

Besides that one bar there were twelve short bars. We think there can be no doubt but that Christ and his Apostles were signified by those bars. In the 11th of Hebrews, we read the long list of worthies, who were of the household of faith from Abel down, and it is said by the Apostle that "*They without us should not be made perfect;*" and we see the bars binding together the boards of the old, as well as those of the new dispensation; Gentiles as well as Jews; making the whole a perfect structure, fitly framed together, in whom we also are builded together for a habitation of God through the Spirit.

Bless God that we are permitted to come to the general assembly and church of the first-born.

Married.

On the 4th of April, 1867, in the house of Daniel J. Yoder, in Mechanic township, Holmes Co., O., by Bishop David A. Troyer, Abm. D. TROYER and MARIA YODER, both of Holmes Co., Ohio.

On the 21st of April, in the house of Jeremiah Miller, in Berlin township, Holmes Co., Ohio, by the same, ELI YODER and MARY MILLER, both of the above named place.

On the 2nd of May, in the house of Jacob Farmwalt, in Stephensville, Holmes Co., Ohio, by the same, DANIEL D. MILLER and LYDIA TROYER, both of Holmes Co., On the occasion appropriate addresses were delivered by Shem Miller and David A. Troyer.

[The above notices should have appeared sooner, but unfortunately had been mislaid.—Ed.]

Died.

On the 30th of May, in Londonderry Township, Dauphin County, Pa., JACOB LEHMANN, aged 73 years, 7 months, and 23 days. He was a brother in the Mennonite church more than forty years. He was buried on the 1st of June. Funeral services were conducted by John Rissler, Peter Ehresdorf, Daniel Schop, John Stauffer, and John Strickler, from 2 Cor. 4: 16.—18

On the 9th of June, in Elkhart Co., Ind., of consumption, ENOS BURZARD, aged 26 years, 11 months, and 16 days. Funeral sermons were preached by the brethren Daniel Brundage and Daniel Brennenman.

On the 19th of June, in Plane Township, Wayne County, Ohio, ELIZABETH OBERHOLTZER, aged 81 years, 3 months, and 6 days. She was buried on the 21st, at Reedsburgh burying-ground. Funeral discourses were preached by Preacher Helwig in English and by Peter Troxel in German from 1 Thess. 4: 3, 4. During the last few weeks of her life, she slept a great part of her time, and expressed the desire that she might close her eyes in sleep and wake no more. God heard her prayer, and she calmly fell asleep, without any apparent sickness or suffering.

JOHN HARTMAN.

On the 7th of June, 1867, near Campbellstown, Lebanon Co., Pa., wife of John EBERSOLE, aged 51 years, 7 months, and 25 days. Sermons were preached by John Strickler and Dehner from Phil. 1: 21. "For me to live is Christ, and to die is gain." She was a member of the Mennonite church. She bore her bodily afflictions with great patience, and repeatedly remarked that she was waiting for the coming of the Master, prepared and willing to depart. Her departure seems to be a great loss to her friends. They mourn their loss; but they mourn not as those who have no hope; for they have reason to believe that their loss is her eternal gain, and that she is now enjoying the reward of the blessed.

"Dear mother, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

A. FRIEND.

Just as we are ready to go to press, the MOUNT JOY HERALD brings us the sad intelligence, that our much beloved friend, Bro. CHRISTIAN K. NISSELY, son of Pro. Peter Nissley, of East Donegal Township, Lancaster Co., Pa., died after a short illness on the 26th of June, at the age of about 25 years. We deeply deplore his early departure, and our hearts are filled with sadness to think that we shall meet him no more amid the scenes of toil and care here below; but we mourn not as those who have no hope; for there where sadness, sin, and death, and sorrow, and mourning, can never come, we hope to meet again.

Letters Received.

George Brennenman; Fred. A. Roden; Simon J. Ressler; Abm. B. Amstutz; John Strickler; John Burkholder; J. Yoder; John P. Hershey; H. B. Brennenman; John Stern; Pre. John Hartman;

With Money.

Philip Stauffer \$3.00; Rudolph Harnish \$1.50; A. Hershey & Co. \$1.00; Christian Mast \$3.00; Jacob Unsicker \$3.00; Clara Langare \$1.00; J. McDonald \$1.00; John Schmidt \$1.00; Levi E. Yoder \$1.00; G. S. Myers \$1.50; Jacob Boller \$1.00; David Plank \$1.00; Abm. Wengler \$1.00; Matthias Eby \$1.00; William Witmer \$1.00; Samuel Eberly \$1.00; Andreas Hauter \$1.00; Jacob Nussinger \$1.50; Fr. Swartzendruber \$2.50; Daniel Schmitt \$2.60; Frederick Graetz 65cts; Benjamin Stauffer \$1.50; Tobias S. Stauffer \$2.00; Jos. M. Miller \$2.50; Christian Wagler \$1.00; Catharine Angeney \$1.00; Joseph Hershey 75cts; George Byler \$1.50; John P. Mast \$3.00; Jost Bally \$2.00; Samuel Lantz \$1.75; Tobias L. Miller 60cts; Lizzie Funk \$1.00.

Book Notices.

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HENRY B. BRENNEMAN, Brethren, Fairfield Co., Ohio.

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Should Christians Fight? - - .10
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Gemeinschaftliche Liedersammlung.
Mehno Simon's Foundation (Eng.)
" (Ger.)
Conversation on Saving Faith (Eng.)
" (Ger.)
Spiegel der Taufe. " (Ger.)

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A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 4 — No. 8.

ELKHART, INDIANA, AUG., 1867.

Whole No. 44.

The Mother's Prayer.

A mother's holy arms caressed
A babe that laughed upon her breast.

Then thus to heaven she cried in prayer,
"Now even as his face is fair,

O Lord! keep thou thy soul within
As free from any spot of sin."

Within the door the darkness crept,
And babe and mother sweetly slept.

The belfry rang the midnight bell;
The watchman answered, All is well.

Awaking at the cradle-side,
The mother knew the babe had died.

With grief to set a woman wild,
She caught and clasped the marble child—

Until her heart against his own
Was broken, beating on a stone!

"O God!" she cried, in her despair,
"Why hast thou mocked a mother's prayer?"

Then answered He, "As I have willed,
Thy prayer, O woman! is fulfilled:

"If on earth thy child remain,
His soul shall gather many a stain :

"At thy behest, I reached my hand
To lift him to the heavenly land!"

The mother heard and bowed her head,
And laid her cheek against the dead,

And cried, "O God! I dare not pray,
Thou answerest in so strange a way!"

In shadow of a taper's light,
She sat and moaned the livelong night;

But when the morning brought the sun,
She prayed, "Thy will, O God, be done!"

Theo. Tilton, in the Galaxy.

Psalm 108:1.

"O God, my heart is fixed."

Happy is the individual who can adopt these words with simplicity, humility, and deliberation! Happy at any period of life; but, especially so, if it be at its outset. How wise—how good—and how pleasant a thing it is to be steadfast in Religion, may be partly judged of by the unhappiness of a wavering and halting profession. It is no uncommon thing for the heart to have certain inclinations, and wishes, and intentions towards Pity; even a vain and worldly

—a hard and selfish heart—may attain to this; and, very often, under some sudden and violent impression, the language of the text has been employed by such a one. "Now at last," it may be said, "I will prepare, in earnest, for death, now that it has been so near me;" or, "I will no longer love a world that has thus cruelly deceived me." But, how transient such resolutions as these commonly prove, even a short experience of the heart's deceitfulness is sufficient to testify.

The language of the text, as employed by the holy psalmist, has a very different import. It seems to express the deliberate purpose of a devout and experienced mind—after having counted the cost—after taking fully into account the sacrifices that must be made, in order to a complete surrender of the heart to God—after calling to remembrance the snares and difficulties, the sins and sorrows, that he had brought upon himself in times past, when, in consequence of indecision, "his feet were almost gone, and when his steps had well nigh slipped; and when he had forsaken all the joys and comforts of religion." After such a serious and humbling retrospect as this, and with a lively impression of the infinite superiority of spiritual blessings to worldly good, of future happiness to present gratification; feeling, also, an entire dependence on divine strength to support his resolution, he fervently exclaims, "O God, my heart is fixed."

And now, what is the meaning, the essence, of this determination? To ascertain it, let us first enquire what is the real, though unavowed language of an *unfixed* heart? "I cannot at present decide," such a one says, in effect, "which is best, to enjoy myself as much as I can for fifty or sixty years to come, and then for my body and soul to perish in everlasting burnings, or to deny myself some present gratification, and then to be happy through eternity. I suspect it is better to loose my soul by and by, rather than that one of my members should perish now; at least I think I prefer, (not gaining the whole world, because that is impossible), but to gain as much of it as I possibly can, to the trouble of saving my soul. At any rate I am willing to risk my eternal happiness upon the chance of my having time, and space, and willingness to repeat in good time: at all events my heart is fixed in its inclination to cleave to the world at *present*. And in the mean time I hope that that, which happens in all other cases will not happen to me; and that my heart will not become hardened by delay, nor my conscience seared by habit. I trust, also, that I shall escape all those violent diseases and sudden accidents which cut many off unprepared; and that, although God has admonished us to be ready, because he will come in an hour when we think not,' yet, I hope he will give me a sufficient warning of his approach."

Now, although there are none, perhaps, who would deliberately use such language as this, yet let this delaying, halting, worldly mind, the trifler with his own soul, seriously reflect; for a while, upon the real import of his conduct, and even of his thoughts and purposes in reference to religion, and inquire if they would prove to be very different from such cruel and desperate determinations as these. But, alas, that cool and serious reflection which this would imply, is the very thing which the worldly heart refuses, and from which the indolent mind is sure to excuse itself.

By a careless reader of the Bible such a passage as the text, if it arrests a moment's thought, is considered, perhaps as an expression very natural, and very proper to be used by the "holy men of

old," who were religious in a degree that is not to be attained now; at least the reader conceives he would be quite out of his sphere in attempting it. But after all, these words, if duly considered, imply nothing more than a wise determination on the part of the writer to pursue his highest interest from that forward; and no longer to listen to those enemies of his soul, who would persuade him to seek his own ruin. It means no more than every one must resolve upon who would be saved. It is only the reverse of that dreadful and perilous state of mind that has been just reduced to plain language. It is safety opposed to danger—wisdom opposed to folly—perfect peace exchanged for tormenting fear—happiness for misery—Heaven for Hell.

If such be the case, can there be a doubt whether or not to make this language our own? But perhaps, the young reader may reply, "That he has often, as he thought, sincerely resolved upon a religious life, and really hoped that his heart was fixed in it; and, after all, it has proved to be so far otherwise, that the first light temptation has been sufficient to unsettle it; so that now he is afraid of appealing to God in this way any more." If it be so let the complainer seriously inquire, Whether those unsuccessful acts of dedication were the result of sudden impulse, or of deliberate choice?—Whether they were followed up by persevering prayer? Whether they were made with a due conviction of his own inability, and of the necessity of abiding in Christ, in order to do any good thing? Whether, especially, he has built on the right foundation—of "repentance towards God, and faith towards the Lord Jesus Christ."

Desires and purposes, ever so sincere, that come short of this will never endure; they are built on the sand and disappointment is inevitable. Perhaps the instability complained of may be proved from inexperience as to the nature of the Christian's life. Young Christians may, at first, be discouraged when they discover that, from first to last, it is a warfare—a conflict—and not a state of rest and inaction. Yet, it is no strange thing; it is what they are given to expect, that after that great change has taken place, when God "wrought in them to will and to do of his good pleasure," they should still, and to the end of life, have to "work out their own salvation with fear and trembling"; with diligence, and patience, and anxiety. And it is no proof that the heart is not really fixed in its choice and preference of the good ways of God, that it is shaken for a time from its steadfastness.

But, whatever ill success and discouragement may have attended former resolutions, still there is but one course to be taken: namely, to repair afresh to the throne of mercy, and with increased humility and earnestness to ask for "more grace," and for that "sufficient strength" which enables the weak to do all things.

Still let our language be, "Whatever difficulties I may encounter, I am resolved to press forward; I have suffered enough already by indecision: have I not heretofore had some secret reserve, and given but half my heart to God, while the world had the remainder? But, now I would make a full surrender. Now, I will, by his grace helping me, be more than ever diligent in the use of means, while I am less than ever confident in my own ability to persevere. 'O God, my heart is fixed, establish my goings in thy paths.' Q. Q.

For the Herald of Truth.

Our Church a Vineyard.

Oh! let us still proceed
In Jesus' work below;
And follow our triumphant head—
To farther conquests go.

The Vineyard of the Lord
Before his laborers lies;
And lo, we see the vast reward
Which waits us in the skies.

Yes, let us still proceed as laborers in the vineyard of the Lord. In this small plot or garden, the Lord has placed a number of his

people: there are still more gathering in, and yet there is room. To each one there is given a particular portion of work, and to each one that remains steadfast and faithful in his work to the end, there is given a promise of rich reward. But those who remain idle and work not at all, and those who grow weary of their toil and cease to work, shall, at the end of time, be cast into outer darkness, where there is no hope, no hope forever. Eternal perdition shall be their doom. Let us, therefore, go on, especially those of us who have tasted God's grace and experienced his good ways. Let us not grow weary, neither through the lusts of the world, nor afflictions, or conflicts nor yet through such things as we term hardships; in no wise let us be deterred from the faithful discharge of the duties which devolve upon us. May we ever remember that

"Afflictions, though they seem severe,
Are oft in mercy sent."

May our dear Lord never turn to us with the words, "Why stand ye here all the day idle?" We are to labor diligently for the salvation of souls, and this is our chief work in this the vineyard of the Lord.

I have just been reading the *Signs of a living or growing Christian*. By these signs we should endeavor to be known as living members and laborers in God's Church. I will give you some of the signs as I read them.

1. It is a sign that you are a Christian, when your chief delight is with the saints, especially those who excel in virtue. Ps. 16: 3.
2. When the smitings of the righteous are not a burden to you, and you can hear of your faults with affectionate attention. Ps. 141: 5.
3. When length of standing and profession works increase of hatred to all sin. Ps. 119: 104—113.

4. When the company of the pious poor is preferred to that of the ungodly rich.

5. When every new mercy begets new thankfulness, and that with delight. Ps. 145: 2.

There are also signs of a dying or decaying Christian. May none of these signs manifest themselves in any of God's present laborers. The following are some of them.

1. When you are so indifferent to public worship that you can be satisfied to come or not, at pleasure.

2. When few sermons will please you. Either you like not the matter, or manner, or man, or place.

3. When a small occasion will keep you from Christ's table, or communion with the church of God.

4. When care for your body is usually most pleasant, and care for your soul usually most irksome.

5. When reading the Scriptures is more burdensome than delightful.

6. When you pray more that affections may be removed than sanctified.

7. When you are so ignorant of your spiritual standing, that you do not know whether you grow or decay.

May none of us prove thus ignorant. True religion reaches to all things. It alters and sweetens the temper. It goes into every duty, relation, station, and situation of life. True religion makes a good Spirit. Christ says, "Hearin is my Father glorified, that ye bear much fruit." But the unfruitful shall be damned and great is their doom. If we desire to bring forth fruit unto God, we must never be idle. There is always much to do. We are to watch and pray, we are to pray much for the ministers of God and the church, especially that Christ would carry on his glorious work, which he has begun, until the world shall be full of his glory.

We cannot be true Christians by observing only what our Lord forbids; we must also see that we overlook not what he commands. We must search the Scriptures, pray without ceasing, guard against a worldly spirit, love the brethren. "Behold how pleasant it is for brethren to dwell together in unity." We must watch our hearts narrowly, cultivate a liberal and benevolent spirit. Nothing dwarfs the spiritual growth of a Christian more than a want of liberality and forbearance. Nor should we labor for ourselves only. We should work more for the honor and glory of God than for our own future bliss. Self should be forgotten, and God glorified. His vineyard

should be kept free from weeds and tares and corruptions. The paths in which we walk should be kept clear of brambles and brush that we may not be entangled therein; so that the Lord may be glorified, and the honor and praise of his name be spread over all the earth. And at the end of life, may the Lord smile upon us, and we be received with the welcome words, "Thou hast been faithful over few things, enter thou into the joy of thy Lord."

The prophet says, "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold the Lord hath proclaimed unto the end of the world, 'Say ye to the daughters of Zion, Behold thy salvation cometh; behold his reward is with him and his work before him.'" The reward shall be according to the work, but not according to the work that is given us to do, but according as it is done. I have reason to think that there are some, if not many professors, who think it not necessary to attend to all these little requirements; but he that is faithful in the little things will also be faithful in much, and he that neglects little things will also neglect greater ones, and "whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Let us, therefore, go on in the way of righteousness, endeavoring to keep ourselves pure and holy before God. Let us lift up a standard for the people and prove ourselves conquerors of sin, as faithful soldiers of Christ and diligent laborers in his vineyard.

SUSAN RESSLER.

For the Herald of Truth.

Vain Conversation.

Laban and Christus.

[Translated from the Amerikanischer Botschafter.]

"Und Jacob sahe an das Angesicht Laban's und siehe es war nicht
gegen ihn wie gestern und chegestern.—Mos. 31: 2.

Through the mists of autumn gleaming,
Brightly shines the sun no more;
Laban's face no more is beaming
Bright and kindly as before.

Friendship, once so warm, has perished;
Clouds are lowering on his brow;
Jacob, once so loved and cherished,
May not longer tarry now.

Homeward lies the path before thee,
Jacob take thy staff and go;
Here thy star is playing o'er thy head;
Here, thy roses cease to blow.

Through the mists of autumn gleaming,
Brightly shines the sun no more;
Laban's face no more is beaming
Bright and kindly as before.

Ah, that look, whose icy stillness
Bade the Hebrew chief depart;
Oft have I, too, felt its chillness
Stealing coldly o'er my heart;

When the friends I prized so dearly,
Changed with change of fortune's sky;
When the love that shone so clearly,
Paled its light in every eye.

When without one note of warning,
All my fond hopes fled at last,
Like the purple mists of morning,
Scattered by the rain-wind's blast.

Yet if wintry storms assail me,
Hovering darkly o'er my way;
Though all earthly hopes may fail me,
Earthly friends my trust betray;

One there is whose face is beaming
Ever bright, and kind, and true;
One whose wonderous love, though seeming
Still unchanged, seems ever new;

One whose voice, though some may hear not,
Echoes all the wide world o'er;
"Trust in Me! hope, love, and fear not,
I am with you evermore."

For the Herald of Truth

An affecting Incident.

On the 26th of April last, the following sad incident occurred. Two sons of Abraham Clemmer, one aged 16 years, 7 months, and 11 days, the other, 14 years, 7 months, and 21 days, were at work in the field. The younger had just gone home to get a piece to eat, when his sister requested him to assist her a little at cleaning up the yard, a service which he was usually willing to do, but on this occasion declined, saying, that he must hasten to the field again. On reaching the field he found a fresh, tender plant, which the physician called wild parsley (others call it wild parsnip), and relishing its (as he imagined) agreeable taste, he ate the greater part of it, and told his brother about the deliciousness of the plant he had eaten. The elder brother desirous of partaking of the same ate the balance of it, and within an hour and a half both brothers were prostrate. The poison soon deprived them of their senses, and had so violent an effect on them, that they were immediately seized with convulsions, the blood meanwhile being forced from their noses, mouths, and ears.

JOHN D. HERSHEN.

Their sister and another young woman who was present at the time, and after the corpse were laid out, went into a private room, and each taking up a hymn book, sought to derive comfort from the first words that might be presented to their minds after witnessing so distressing a scene, and strange to say the same hymn was presented, at the same time, to each, as they opened their books, commencing,

"Wenn ich es recht betracht'
Und sche Tag und Nacht,
Ja Stund und Zeite,
Hingehen so geschwind,
Geschwindher als der Wind,
Zur Ewigkeit!", &c.

At the same time while these boys were in their sufferings, a funeral was taking place at Eby's Meeting-house, where a good many people and ministers were present attending the funeral, when several of the ministers, and probably others, saw as it were a flash of lightning over the place where the young people were sitting, though the sky was entirely clear. These remarkable events have no doubt, if considered with their whole bearing, important claims on the attention of the young; who, no doubt, are poisoned by the poisonous plants of sin, such as the lusts of the eyes, the lusts of the flesh, the pride of life, which were not planted by the Father, but by world whose god is Satan, 1 John 2:16, Math. 15:13. Hence the world is a great sinner and under condemnation (1 Cor. 11:32); and all that have given their affections to the world, have become poisoned and are in danger of perishing, being under condemnation. On the other hand, he that does the will of God, shall escape unhurt for ever. As the physicians assert in the case of the above-mentioned youths, the effect of the poison was, to force the blood to the head so as to deprive them of their senses, and thus hurry them to a premature death; so also in the case of the young persons who indulge in forbidden lusts, the effect of their deeds is to deprive them of their spiritual senses and hurry them to an eternal death.

Of the creation it is said, "And God saw everything that he had made, and behold, it was very good. And the evening and the morning were the sixth day." And again (Gen. 1:29), "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so." Then there was evidently yet no deadly plant. This was the result of the curse in the things of nature in consequence of the transgression of man. Paul says (Rom. 8:20), "The creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." In consequence of the fall of man the earth was cursed (Gen. 3:13); not only the field, but death came upon all nature. Hence a great change took place in the entire creation. The heavenly harmony which prevailed in every department of creation was marred. The powers of life which had been diffused through the works of God, continued not. Peace then gave way to strife and contention. Decay and death took the place of the life that through the power of God faideth not away. This came to pass without any fault in creation, and is opposed to its own existence. It shrinks back from death. Vegetation forces its way to the light: animals seek their food and with surprising instinct avoid that which is injurious. How affecting oftentimes the distressful cries and groans of ill-treated creatures of the animal world fall on our ears! All things desire life, are glad of their existence, and aspire after a better and higher state of life.

No animal would have touched, much less eaten, the poisonous plant above mentioned. Alas! what a noble treasure has man lost by the fall! Though at the creation man was to have dominion over the creatures, yet in this case, as in many others, we see man occupying a lower rank than the brute creation. O man! whosoever you are, whether old or young, struggle and groan with the rest of creation for redemption. Paul says "the whole creation groaneth and travaleth in pain together until now." With the pains of travail is joined the hope of giving life to a new being. So all creation is now groaning and travailing in pain.

The funeral services of the above-said youths took place on Sun-

day the 28th, at Schneider's Burying-ground, where a short sermon was preached from Gen. 3, concerning indulgence in forbidden enjoyments, and from Luke 21:36. The funeral was preached in the church-yard, as there was not room in the church for the great numbers that were present.

Waterloo, C. W.

J. B.

Let No Man deceive You.

Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law, and ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

Little children, let no man deceive you: he that doeth righteousness is righteous, even as he righteous. He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother. 1 Jn. 3:4-10.

For the Herald of Truth.

On the Death of a Brother.

AN ACROSTIC.

Christian has gone and left us behind,
He was beloved, and gentle, and kind,
Rejoicing he traveled his pilgrimage here,
In duty to God, in love, and in fear;
Short was his life, his journey soon trod;
To heaven he has gone to rejoice with his God;
In youth he already his Savior did seek,
And strove all his laws and commandments to keep,
Now, my young friends, let us travel like him,
Keep ourselves from all danger and sin,
Never give way to our own will or lust,
In Jesus the Savior we'll put our trust;
So that after death we our brother can meet,
Sing sweetly with him, in that home so complete,
Love will there not cease, nor saints have to part,
Eternally happy, they'll dwell one in heart,
Youths, then come and we'll serve the Lord.
That there we may meet in sweetest accord.

Education of Children.

The beginning of education must be made at home; and domestic influences must constantly be employed in support of the discipline of the schools.

Where filial obedience is wanting, there no good morals, no good government can be found. For the family is the primary government, whence all other government and dominion on earth take their origin. If the root be not sound, then neither the tree nor the fruit will be good.

"See to it that your children are instructed in spiritual things."

"The whole power of the Christian church lieth in the young; and if they are neglected, it will become like a garden that is neglected in the spring season."

"Those who knowingly neglect their children, and let them grow up without the nurture and fear of the Lord, are the destroyers of their children.

"God hath given you children and the means of their support not merely that you may find your pleasure in them, or bring them up for worldly splendor, but He hath strictly commanded you to train them up for his service."—Luther.

Temptations.

The process of temptation is often as follows:—1. A simple evil thought. 2. A strong imagination, or impression made on the imagination by the thing to which we are tempted. 3. Delight in viewing it. 4. Consent of the will to perform it. Thus lust is conceived, sin is finished, and death brought forth.

Temptation is a part of our Christian warfare; and Jesus, our Lord and pattern, was tempted, and sorely tempted too; and has, by his temptation, shewed us how we may foil our adversary, and glorify our God in the day of such a visitation.

And man may be tempted, and be in a state of temptation, without entering into it: "entering into it" implies giving way, closing in with, and embracing it. That man has entered into temptation who feels his heart, inclined to it, and would act accordingly, did time, place, and opportunity serve. Christ was tempted even to worship the devil; but he entered not into any of the temptations of his adversary: the prince of this world came and found nothing in him, no evil nature within to join with the evil temptation without. Now a man may be on the verge of falling by some powerful and well circumstanced sin,—he may be init; but the timely help of God may succour him, and prevent him from entering into it; and thus a brand is plucked from the burning. He was heated, yea, scorched by it, but was saved from the desolating and ruinous act.

The temptation that leads us astray may be as sudden as it is successful. We may lose in one moment the fruit of a whole life! How frequently is this the case, and how few lay it to heart? A man may fall by means of his understanding, as well as, by means of his passions.

Ye may have enemies, cunning and strong; many trials, too great for your natural strength; many temptations, which no human power is able successfully to resist; many duties to perform, which cannot be accomplished by the strength of man; therefore you need divine strength; ye must have might; and ye must be strengthened everywhere, and every way fortified by that might; mightily and most effectually strengthened.

To know when to fight and when to fly, is of great importance in the Christian life. Some temptations must be manfully met, resisted, and thus overcome; from others we must fly. He who stands to contend or reason, especially in such a case as that mentioned here, is infallibly ruined. *Principis obsta*, "resist the first overtures of sin, is a good maxim. After remedies come too late.

No man, however holy, is exempted from temptation; for God manifested in the flesh was tempted by the devil.

To be tempted even to the greatest abominations (while a person resists) is not sin; for Christ was tempted to worship the devil.

The state of our bodily health and worldly circumstances may afford our adversary many opportunities of doing us immense mischief.

We must shut our senses against dangerous objects, to avoid the occasion of sin. There is no temptation which is from its own nature or favoring circumstances, irresistible. God has promised to bruise even Satan under our feet.

The fear of being tempted may become a most dangerous snare. Men often part with some member of the body, at the discretion of a surgeon, that they may preserve the trunk, and die a little later; and yet they will not deprive themselves of a look, a touch, a small pleasure, which endanger the eternal death of the soul.

Human strength and human weakness are only names in religion. The mightiest man, in the hour of trial, can do nothing with-

out the strength of God; and the weakest woman can do all things, if Christ strengthen her.

Do not yield to temptation. It is no sin to be tempted; the sin lies in yielding. While the sin exists only in Satan's solicitation, it is the devil's sin, not ours: when we yield we make the devil's sin our own; then we enter into temptation.

We should be on our guard against what are called little sins, and all occasions and excitements to sin. Take heed what company you frequent. One thing apparently harmless may lead by almost imperceptible links to sins of the deepest.

The best way to foil the adversary is by the sword of the Spirit, which is the word of God.

He who, through the grace of God, resists and overcomes temptation, is always bettered by it.

A more than ordinary measure of divine consolation shall be the consequence of every victory.

Perhaps nothing tends so much to discover what we are, as trials either from men or devils.

The trials, disappointments, insults, and wants of the followers of Christ become, in the hand of the all-wise God, subservient to their best interests: hence nothing can happen to them without their deriving profit from it, unless it be their own fault.

The advantage of trials is to make us know our weakness, so as to oblige us to have recourse to God by faith in Christ.

Trials put religion and all the graces of which it is composed to proof; the man that stands in such trials gives proof that his religion is sound, and the evidence afforded to his own mind induces him to take courage, bear patiently, and persevere.

Illustrations of Scripture.

It is a little remarkable that although the practice of grinding corn by a hand-mill, to which the sacred writers so often allude, is still very common in Syria, I yet witnessed but one instance of it. This was at Jenin, on the border of the plain of Esdrælon. In the court of one of the houses of this village I saw two young women sitting on the ground, engaged in this mode of grinding. The mill consisted of two stones, the upper one circular, the lower one partly so, with a projection on one side, two or three inches long, slanting downward, and scooped out so as to carry off the meal. The lower stone had an iron pivot (I think it was) extending from its centre through a hole in the centre of the upper stone. An upright handle was fixed in a socket near the edge of the upper stone, and both women, taking hold of this handle whirled the stone round and round with great rapidity. One of them every now and then dropped a handful of grain into the hole at the center of the upper stone. Perceiving my curiosity, they stopped the motion of the mill, and, taking off the upper stone from the lower, afforded me a view of the inside. I found that the surface of the stones where they came in contact was very rough, marked with indentations for the purpose of crushing the grain more effectually. At an earlier stage of my journey, at Pompeii in Italy, I had seen a pair of mill-stones, entirely similar to these in the East. They were in the house known among the ruins there as the house of the baker, occupying, in all probability, the very spot where they stood on the day when the eruption of Vesuvius buried up that ill-fated city.

The labor of grinding at such mills is still performed for the most part by females, as is implied in the Saviour's declaration: "Two women shall be grinding at the mill; the one shall be taken and the other left." It was impossible to look at two persons sitting like those females by the side of each other, and engaged in the same occupation, without feeling how forcibly that language must have conveyed to Christ's hearers the intended idea of the suddenness of the destruction which was about to burst on Judea, and of the difficulty and uncertainty, in the case of each individual, of his effecting his escape from it.

The time of grinding is regulated by the wants of the family;

hence, though it may occur at other times, it takes place usually at early dawn, in preparation for the morning meal, and, for a similar reason, at the close of day. I was saying, in the house of a resident in Jerusalem, that I was disappointed in not having seen, as yet, the eastern mill in use. "If you will come here at sun-down," he replied, "you can satisfy that desire; you will see and hear the women grinding all around us." His house was on the hill Bezetha, where the unoccupied ground allows the people to come abroad and perform such labor in the open air.

The operation of grinding is attended not only with the noise occasioned by the grating of the stones, but often by that of the singing, or, as we might call it quite as properly, the shrieking of the women who grind. Various travelers testify to the fact of its being common for them to accompany their occupation with a song—Hence, as the recurrence of the noise of the hand-mill at the proper hours is one of the characteristics of an inhabited, flourishing village; so, on the contrary, the cessation of this noise is mentioned in the Scriptures as one of the things which mark most impressively the solitude of a place given up to desertion and ruin. Thus, in Jeremiah 25,10,11, God threatens to take from the Jews

"The voice of mirth, and the voice of gladness,
The voice of the bridegroom, and the voice of the bride,
The sound of the mill-stones, and the light of the candle;
And the whole land shall be desolation and an astonishment."

The writer of the Apocalypse (18, 22) announces the fall of the mystical Babylon in similar terms: "The voice of harpers and musicians, and of pipers and trumpeters, shall be heard no more in there, and the sound of a mill-stone shall be heard no more at all in there."

SHUTTING THE GATES.

In returning from an excursion to Neby Samwil, the Mizpah of Scripture, two hours north of Jerusalem, the day proved to be well-spent. We had consumed more time than we had supposed, and were obliged to ride as rapidly as the rugged path would allow; for the gates of Jerusalem are closed punctually at sun-down (except one of them, which remains open half an hour later), and we were in danger, consequently, of arriving too late to be admitted. This practice of shutting the gates is not peculiar, of course, to Jerusalem, nor to eastern cities, and is not mentioned as anything novel; but it was not without its interest, surely, to be reminded of the existence of the custom, under just such circumstances. It was adopted to call into mind the application of the fact which the apostle John has made in his description of the heavenly Jerusalem: "The city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the gates of it shall not be shut at all by day; for there shall be no night there." (Revelation 21: 23, 25.)

SALE OF SPARROWS.

The sparrows which flutter and twitter about dilapidated buildings at Jerusalem, and crevices of the city walls, are very numerous. In some of the more lonely streets they are so noisy as almost to overpower every other sound. As I heard their chirping around me and above me, I could not help thinking of the Hebrew term (*tisippor*), which designates that class of birds; the resemblance here between name and object was very striking. It may be taken for granted that they are not less numerous in other places where they have similar means for obtaining shelter and building their nests.

A person who resided in the country told me that these birds are sometimes caught or killed, and brought to market, in order to be sold as food. Being so small and so abundant, their value singly must of course be trifling; and hence, as the custom of selling them was an ancient one, we see how pertinent was the Savior's illustration for showing how minutely God watches over all events, and how entirely his people may rely on his care and goodness. "Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows." (Matthew 10, 29—31.)

The sparrows, in their resort to houses and other such places, appear to be a privileged bird. They are not timid; they frequent boldly the haunts of men. Again and again was I reminded of the passage in the Psalms (84,3), where the pious Israelite debarred from the privileges of the sanctuary, envies the lot of the birds, so much more favored than he.

"Even the sparrow finds a house,
And the swallow has a nest,
Where she lays her young;
Near thy altars, Jehovah of hosts,
My King, and my God."

The altars are those for burnt offering and for incense, and inasmuch as so many of the holiest rites were performed there, may be put in this passage by way of dignity for the entire temple. We cannot suppose that birds would be allowed to build on the altars themselves, or could build there on account of the use made of them. At the present day they may be seen hovering about the cupola and other parts of the Mosque of Omar, which occupies the ground where the temple of Solomon stood.

The Psalmist (102, 8) makes another beautiful allusion to the habits of the sparrow:

"I watch, and am as a bird
Solitary upon the roof."

The meaning is, that like a bird deprived of its mate and its young, so is he helpless and forsaken of all the world; or as such a lonely bird chirps plaintively on the house-top, so he complains and mourns.

Looking Unto Jesus."

"UNTO JESUS"—and not unto ourselves, to our thoughts, our wishes, our plans; unto Jesus and not unto the world, its allurements, its examples, its maxims, its opinions; unto Jesus, and not unto Satan, whether he tries to affright us with his rage or to seduce us by his flattery. Oh, how many useless questions, uneasy scruples, dangerous compromises with evil, distracted thoughts, vain dreams, bitter disappointments, painful struggles, sad backslidings could we not avoid by looking always unto Jesus, and following him wherever he leads the way; careful not even to cast a glance at any other way, lest we should lose sight of that in which he leads us.

"Unto Jesus"—and not unto our meditations and prayers, to our religious conversations and edifying books; not to the assemblies of the faithful which we frequent, or even to the participation of the supper of our Lord. Let us make a faithful use of all those means of grace; but let us not confound them with grace itself, or turn away our eyes from him who alone can make them effectual, by giving himself to us through their means.

"Unto Jesus"—and not to our standing in the Christian Church, to the name we bear, to the doctrine we profess, to the opinion that others have of our piety, or to that which we ourselves entertain. Many who have prophesied in the name of Christ shall one day hear him say, "I never knew you;" but he will confess before his Father and his angels even the humblest of who have looked unto him.

"Unto Jesus"—and not to our brethren; not even to the best and most loving among them. If we follow a man we run the risk of losing our way; but if we follow Jesus, we are certain that we shall never go astray. Besides, by putting a man between Christ and us, it happens that the man imperceptibly grows in our eyes, while Christ becomes less; and soon we know not how to find Christ without finding the man; and if the latter fails us all is lost. But if on the contrary, Jesus stands between us and our dearest friend, our attachment to our friend will be less direct, and at the same time more sweet; less passionate, but purer; less necessary, but more useful—the instrument of rich blessings in the hands of God while it shall please him to use it, and whose absence will still be a bles-

sing when it shall please him to dispense with it.

"Unto Jesus"—and not to the obstacles we met in our path. From the moment that we stop to consider them, they astonish and unnerve us and cast us down, incapable as we are of comprehending either the reason why they are permitted, or the means by which we may overcome them. The Apostle began to sink as soon as he turned to look at the boisterous billows; but so long as he continued looking unto Jesus, he walked upon the waves as upon a rock. The harder our task and the heavier our cross, the more it behoves us to look to Jesus only.

"Unto Jesus"—and not to the temporal blessings which we enjoy. By looking first at these blessings, we run the risk of being so much captivated by them that they even hide from our view him who gives them. When we look unto Jesus first, we receive all these benefits as from him; they are chosen by his wisdom, given by his love; a thousand times more precious because received at his hands, to be enjoyed in communion with him, and used for his glory.

"Unto Jesus"—and not to our own strength; for with that we can only glorify ourselves. To glorify God, we need the strength of God.—*Church Union.*

Victorious Prayer.

"The effectual fervent prayer of a righteous man availeth much."
—JAMES 5:16.

Genuine prayer is effectual. It always was effectual, and always will be. The lack of this *victorious*, or effectual prayer is the great failing in Christian experience of the present time. Millions of so-called prayers never reach the ears of God. Victorious prayer, that is, what we want. Throughout the Bible we find numerous examples of this kind of prayer.

Joshua prayed,—and God said in the sight of Israel, "Sun, stand thou still upon Gibeon; and thou, moon, in the valley of Ajalon. . . So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before or after it, that the Lord hearkened unto the voice of man."—Josh. 10: 12, 14.

Hezekiah prayed,—and he was healed from his sickness, which was nigh unto death: and fifteen years were added unto his days. 2 Kings 20: 5-7.

Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave her rain, and the earth brought forth her fruit. James 5: 17, 18.

Peter raised the dead in answer to prayer. He "kneaded down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up."—Acts 9: 20.

Moses prayed, and the bitter waters of Marah were made sweet. Ex. 15: 25.

Elijah besought the Lord in prayer, and the widow's dead child was brought to life. 1 Kings 17: 19-23.

And I might point the reader all along down the course of time to innumerable instances where the saints of God have possessed this victorious prayer.

To pray, or plead with God without victory is vain. God is the same yesterday, to-day, and forever. All who come to him aright may possess this victorious prayer. Christ says, "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." This is implicit.

We learn from this that prayer, to be victorious, must be with faith. This is the secret. Why do not more possess this victorious prayer? They do not have faith. "Without faith it is impossible to please him."—Heb. 11: 6. And Christ declares, "Whosoever shall say unto this mountain, Be thou removed, and be thou cast into

the sea, and shall not doubt in his heart, but shall believe those things which he saith shall come to pass; he shall have whatsoever he saith."—Mark 11: 23. In all the instances of victorious prayer on record, it was the result of faith. This is the great failing of christians of those times who pray to no effect. They lack faith.

Prayer may not be answered just as we would desire. Paul had a thorn in the flesh, and he besought the Lord thrice to have it removed; but his prayer was not answered in the manner he desired; but God told him, "My grace is sufficient for thee; for my strength is made perfect in weakness." Therefore Paul took pleasure in glorying in infirmities. Sometimes, in the wisdom of God, answers are given after a delay, and in a way we may not expect,—doubtless to try our faith. Jer. 33: 3. Let all seek for the victorious prayer; always bearing in mind that blessed promise of Christ, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."—Matt. 7: 7.—*Crisis.*

"And the Door was Shut."

How sudden how complete the change. One moment the light streams out from the scene of gladness within through the open door; the next the blackness, the darkness, the gloom of midnight; the darkness the more profound by reason of the light so bright the moment before. Such is the picture presented in our Saviour's words. How profound and original his teachings that could find the simple closing of a door a lesson so solemn as this. It is the door of salvation. It is the Lord Jesus, the Master of the feast, who himself shuts the door; and when he shuts no man can open.

But when is it shut? When is misery's door shut? No question more important can be asked by a sin-laden son of Adam.

"How far may we go on in sin?
How long will God forbear?
Where does hope end and where begin
The confines of despair?"

No man knows when this door will be closed to any soul. Always at the end of life; but whenever the soul is finally left of the Holy Spirit the seal is set. No more strivings of the Spirit; no more hope.

Thank God if you have not already grieved away his Holy Spirit, and hastened to enter in. If the door is closed and you are within, think how blessed your state. A guest at the marriage supper of the Lamb, you will walk in the light and share its eternal joys. Nothing from without can get in to break the peace of your soul. No foe can enter, no sin disturb, no care cloud your soul for ever.

But if without, then 'no ray of light' breaks in upon the gloomy darkness. No hope cheers the soul; but bitter regrets for opportunities lost will add intensity to all its misery.

G. S. W.

The Peril and the Escape.

A heavily-laden ship was sailing through the "Vineyard sound," when a captain familiar with the rocks and shoals rowing by, warned the crew of a rising gale, and a dangerous ledge at hand. They disregarded the repeated alarm and were left to their own course.

An hour later, and from the shore the signals of distress were seen from that vessel's deck. The captain who had tried in vain to induce the master and crew to seek safe anchorage, with a few friends, entered his boat, and went towards that bark, reeling in the storm on the rocks which held it fast.

Upon nearing it, the billows tossed the boat high in air, and then left it in the abyss of waters, making the rescue well nigh hopeless. At length a bed was thrown into the boat and the cry went up, "Jump for your life, it is your only chance!" The imperiled group

looked down upon the danger, and into the storm and hesitated. The vessel began to part, and once more the shout was heard, "It is your last chance—come now, or you are lost!" The leap was made, and while the ship went to pieces on the boiling flood, the boat bore the rescued crew safely to the shore.

Thus the sinner disregards the warnings of those who see his peril; and when God in mercy brings him to feel his guilt and danger, he still clings to his founders bark. If saved at all, he comes to the decision which costs the greatest struggle his soul can know, to spring into the arms of Christ without reserve. His heart exclaims:—

"I can but perish if I go,
I am resolved to try;
For if I stay away, I know
I must for ever die."

It is a wonderful fact in salvation, that, with the certainty of ruin behind, and of salvation before, when this last resolve is made, the soul's extremity is a reality—it is a determined and yet a desperate spring for life. God intended that the surrender to his mercy should be unconditional, and the glory of the rescue for eternity his own.

R. H.

Herald of Truth.

The Music and Hymn, "Why stand ye here all the day idle?" by H. B. Breneman, published in the *Herald of Truth*, in November, 1864, is now published in small sheets. Those who wish the same can procure copies by addressing H. B. Breneman, Bremen, Fairfield County, Ohio, at five cents per copy.

Pride and Humility.

The article, *Pride and Humility*, by J. M. Breuneman, is now ready for delivery in pamphlet form, and all orders for the same will be promptly filled at the following prices:

Single copies by mail, postage prepaid,	08
Per dozen,	60
Per hundred,	\$5.00
" " " express,	4.50

When sent by express the party receiving the pamphlet will pay the express charges.

We hope the brethren will avail themselves of the opportunity to secure it for themselves and also make an effort to circulate them among the brotherhood and all others who wish to read them. A copy should be in every household.

Conference in Virginia.

The Semi-annual Conference of the brotherhood in Rockingham Co., Virginia, will be held at Weaver's Meeting-house on Friday and Saturday the 27th and 28th of September 1867, and on Sunday the 29th, sacrament of the Lord's Supper will be celebrated. A hearty invitation is extended to all who desire to meet with the brethren there at that time.

In conclusion, therefore, I would ask this question, whether we can expect that God will hold us guiltless at the great judgment-day,

Correspondence.

From Canada.

(Conclusion of remarks continued from pages 43, 73, 89.)

Therefore, my brethren and sisters in the Lord, who are in the same covenant with me, we should all, according to the true meaning of the Scriptures, stand in as close union with each other as the members of a natural body, each mutually rendering the other needed help in order that, as in natural things, the work allotted to each by God, may successfully go on. Let us, then, carefully reflect on this. It seems to me, in my humble judgment, that the figure is plain and easily understood. God, as we understand it, desires to have laborers in his vineyard. The reason why he wants laborers in his vineyard, is because, as Christ himself teaches, the harvest is plentiful but faithful laborers are few. The Lord himself commands the church to pay for laborers in this great harvest of fallen humanity, because God desires that all be saved. What then is the will of God in this respect? How is the human family to be saved? The apostle says, "Through the preaching of the word," and Jesus Christ says, "Go ye into all the world," &c. Matt. 28, Mark 16.

When we, therefore, consider, not only the great field of ignorant heathen nations, but also the large number of so called Christians, among whom, it is sad to reflect, how many there are who, though they seem to be sincere and longing for the truth, yet in some points of doctrine, have wrong views, which have led to evil and not unfrequently disastrous consequences, so that, according to accounts, some of the heathen nations have learned actually to view the name of Christian with horror, and have exclaimed, "Christians strew the earth with human bones, wherever they go!" My dearly beloved fellow-laborers in the Lord's vineyard, and brethren and sisters in Lord, have we not reason to ask ourselves in these dangerous times the question, whether we are not too careless and unconcerned in the prosecution of the Lord's work, as God would have us to do? I trust you are familiar with what the prophet says.

But I well know or at least think I know from what I have learned during my travels and by private correspondence with members of the church, that very many of my fellow-laborers, brethren and sisters, are of the same opinion with me in thinking that our non-resistant churches have been too negligent in spreading abroad the principles of non-resistance, and are far behind the reformer of our faith, Menno Simon, who with unwearied industry proclaimed this pure doctrine amidst bloody persecutions, and with little means at command traveled through many countries, regardless of the dangers which he had constantly to encounter, to the honor of God and the welfare of fallen humanity. Dear brethren, have you ever asked yourselves the question, why God has placed us in free America, where blessing abounds and tyranny has no power, where persecution and oppression have never gained much ground and perhaps never may, especially if we fulfill our duties as God desires us to do. I believe that, if we would endeavor with more zeal to teach the young these divine principles and to impress on their minds that it is the duty of every one, especially those whom God has blessed with worldly wealth, and perhaps not so liberally with other gifts, seek to contribute their gifts in such a manner, to the great work of spreading abroad the pure doctrines of the gospel, that men may obey the truth and be converted to children of peace. I believe also that this is the best and surest protection against the inroads of pride, which at present is prevailing to such an extent in our churches in many places. The more diligent we are in rightly performing the work of the Lord, the better assurance we have of obtaining his blessing, help, and support, and this is taught, not only in the word of God, but also in nature.

In conclusion, therefore, I would ask this question, whether we can expect that God will hold us guiltless at the great judgment-day,

if he has given us means and opportunity for this work. God grant that we may seriously reflect on those things, every minister, brother and sister fulfill his whole duty before God. This is the sincere prayer of the writer. The blessing of God be with you all. Amen. Preston, C. W.

DAVID SHERK.

in Christ in the words of our Savior, saying, "What I say to you, I say to all, Watch;" yea, watch, all together through Jesus Christ. Amen.

JOSEPH STUCKEY.

For the Herald of Truth.

Account of a Journey to Illinois, Iowa, and Missouri.

On the 18th, of May, 1867, I started on a journey to Tazewell Co., Ill., and, on the 19th, we had meeting at Bro. Peter Rupp's, where a large attendance was present and the word of God was proclaimed by several ministers. On the 20th, we had meeting at Pre. Andreas Rupp's, where also a goodly number were present. In the evening, I took the cars at Pekin for Chicago, where I arrived safely at six o'clock on the morning of the 21st, and at seven took the train for Goshen, Ind., where I arrived at eleven o'clock in the forenoon of the same day: and as I alighted there, I was received by friend Conrad, who brought me to his home and I remained with him all night. On the 22nd, D. J. Courard brought me to Bro. and Pre. Jonas D. Troyer, and I staid with him all night. On the 23rd, we had meeting in Clinton Meeting-house in Elkhart Co. On the 24th, we had meeting again in the same house, and on the 25th, at Little Elkhart, where also a large audience was present. On the 26th, there was meeting at Haw Patch, and the communion of the Lord's Supper was celebrated. On the 27th, I went to Marshall Co., to Bro. John Ringenberg, and on the 28th, there was meeting at Jacob Yoder's, and in the evening Bro. Ringenberg brought me to John F. Funk's, in the town of Elkhart, where I was kindly received and remained all night.

On the 29th, I again took the cars in Elkhart, and went to Chicago, where I arrived at twelve o'clock at noon, and in the evening I again took the cars and arrived at Bloomington, Ill., at four o'clock the next morning, and at noon on the 30th, I came home, and found my beloved family all well.

On the morning of the 31st, myself and wife started on a journey to Ohio. We took the cars at Hudson, and on the evening of the 1st of June, we came to Trenton, Butler Co., Ohio, where my brother-in-law and brother in Christ, Joseph Augspurger awaited our arrival, and took us to his house, where we staid entirely at home.

On the 2nd, there was meeting in the forenoon, and in the afternoon we attended the funeral of my Uncle and brother in the Lord, JOSEPH SCHMUCKER, who died at the age of 69 years and 7 months. The funeral sermon was preached by Joseph Augspurger. The 3rd we spent in visiting the brethren and sisters. On the 4th, we again had meeting, and on the 8th, in company with many brethren and sisters, I took the cars at Trenton for the purpose of going to Logan Co., Ohio, to attend the annual conference.

On the 9th, there was meeting at John Yoder's both in the forenoon and in the afternoon, and the Word of God was abundantly taught by a number of ministers. On the 10th, 11th, and 12th, a variety of subjects were considered. On the 13th, I again returned with other brethren to Butler Co., where I had left my wife with our daughter and son-in-law. We arrived there safely in the evening, and on the 16th, we had meeting again, where a large conourse of people were present. After spending several days in visiting, I and my wife again took the cars on the morning of the 20th, at Somerville, and in the evening we arrived at Chicago, Ill., where we staid all night and at nine o'clock on the morning of the 21st, we took the cars for Bloomington, where we arrived in the afternoon about two o'clock, and met Bro. Amos Yoder, who with his conveyance brought us to our home the same evening, and we found our family all in good health for which we feel thankful to God, and acknowledge his great goodness and mercy which he manifested towards us. I also desire to express my gratitude to all the brethren and sisters for the love and kindness which they manifested towards us. Further, I desire to exhort myself, and you, and all believers

Tuesday, the 28th of May, (this being my 52d birthday,) I took passage on the train at Elida, O., and, changing cars at Ft. Wayne, came to Logansport, where I put up for the night at the Berg House (accommodations being none of the best). The next day I reached Washington, Tazewell County, Ill., late in the evening, our train having been detained several hours by a freight train which had been thrown from the track in consequence of having run over three horses, and lay there a mass of ruins frightful to behold. I walked from there two miles after dark to sister and widow Kuendig's, who with her daughter had already retired to rest, when I arrived; but immediately rising again, they received me hospitably and soon had supper prepared for me. The next morning I visited sister and widow Agnes Hartman, living about three miles from here, who also welcomed me very kindly. There I met a sister named Catharine Hartman, who had but recently come here on a visit from Lancaster County, Pa., being a relative (cousin) of the last named widow. On the same day widow Hartman's son took me to our dear aged brother Pre. Jost Bally, in Woodford County, Illinois, where I was also hospitably received. The following afternoon, we had meeting at Bro. Henry Brubaker's Schoolhouse. On Saturday I returned with Bro. Bally to Tazewell County, where we had meeting in the afternoon at Kuendig's Church. From there we again went to Sr. A. Hartman's, where we stayed all night, seeking to edify one another, and enjoyed ourselves well.

On Sunday the 2nd of June, we had meeting at the same place, holding communion services in memory of our crucified Redeemer. Love and peace seemed to prevail here. May the Lord grant his blessings of grace on this church. It afforded me also much joy in this meeting to have the privilege of administering the sacred emblems to an aged sister (her name has escaped my memory) who came formerly from Germany. She is sister to our worthy brother and bishop Moseman, of Lancaster Co., Pa., and is living with her son-in-law Hiram. She is far advanced in years and seems to be feeble and infirm in body, but strong, devout, and earnest in the inner man. We trust she can look cheerfully and hopefully forward to the time of her redemption which is evidently near at hand and eternal, when she can rest from her labors.

After meeting, Bro. Bally and his wife, and Sr. Catharine Hartman, and I accompanied Bro. and Pre. Samuel Hirstein—Bro. Hirstein's wife had been, not long before, very sick, and was still weak, but rapidly improving again. Monday the 3rd, Bro. Hirstein brought us to Peoria a distance of ten miles, where we partook of a good dinner at the Western House which is a good house and quite cheap. Sooth after dinner, we (Bro. Bally, his wife, Sr. Catharine Hartman, and I) took the train to Galesburgh, changed cars there, and came to Moundville, in Warren County, Ill., where Bro. Jacob M. Hershey's daughter met us and conducted us to her father's house, where we were received very kindly and remained over night. In the evening, Bro. Hershey called several of his neighbors together, and we had a short season of exhortation and admonition. Hershey and his wife are members of our church, but they seem as lost sheep that have no shepherd. It is their earnest desire, that whenever brethren are traveling that way, they visit them also. To such scattered members the "Herald of Truth" may be a great encouragement.

The next morning we took the train to Burlington, where we crossed the Mississippi in a steamer. Then taking the train again we came to Whitfield Station, in Jefferson Co., Iowa, where Bro. Hirstein

Samuel Eshleman met us with a wagon. Going home with him to spend a night there, we had an evening meeting at his house. He and his wife are also members of our church, and are the only members living there. Sister Eshleman is very infirm in body, being unable to walk, and obliged constantly to sit or lie down. May our gracious Father be merciful to her and bless her with patience, comfort, and hope; and when her season of trial and purification is over, receive her into everlasting rest. It is also the desire of Br. Eshleman that when brethren travel through there, they call on them also.—He lives four miles south-west of Whitfield Station and also four miles south-east of Batavia. If any of the brethren wish to visit him, and will write him a few lines, he will gladly meet them at either of the above named stations with a conveyance. His post office is Batavia.

The next day, the brother's son brought us to Batavia, Bro. Eshleman also accompanying us. From there we went by railroad to Ottumwa, changed cars, and came to Leighton, in Mahaska County, Iowa. From there we walked two miles south to Bro. Jacob Beutler's arriving there safely about four o'clock in the afternoon. There is in this neighborhood a small flock of the same faith with us, who would be pleased if other brethren and sisters would also settle there. The soil is good and productive, the water is good, and obtained mostly by digging wells. There are also running streams, and the country well supplied with wood. Land is still quite cheap. Improved land brings from \$20.00 to \$25.00 per acre. Raw prairie may probably be had for one half less. The finest and largest corn I saw on my whole journey thus far, was in this section of the country. The prospect for a good wheat harvest was very good. We remained there and visited the brethren and sisters till the following Monday, the 10th of June, and had meeting three times. On Sunday the communion of the Lord's Supper was held, there being fifteen of us who partook of the same. The same day, Bro. Jacob Beutler, who previously served as deacon, was chosen to be a preacher of the Gospel. He is beginning to be tolerably far advanced in years, and has also had a good experience in the word of God, so that, by God's help and blessing, if his life be spared awhile longer it is to be hoped, much good may yet be done through him in the spiritual husbandry. May God be with him, and strengthen him with spiritual strength from on high, that he may be an instrument in his hands, to awaken many souls and to bring them to Jesus their true Shepherd and Bishop. Amen.

On Monday, Bro. Eshleman and I took leave of the friends.—Bro. Bally and his wife and Sr. Catharine Hartman wished to stay a few days longer with them. We therefore left them there and returned by railroad from Leighton to Ottumwa, a distance of thirty-five miles, where I took leave of our worthy brother. Perhaps we may never see each other again in this world, but it is to be hoped we shall not be parted forever. I then went directly west on the Burlington and Missouri River Railroad as far as Russell, and thence by stage-coach to Sheridan, a distance of eight miles, (by this time probably the railroad is completed as far as Sheridan,) where I stayed over night at Hatcher's Hotel (a good house). On the 11th, I went in a two-horse coach thirty-seven miles to Leon, in Decatur County, where I stayed over night at Sale's Hotel (a tolerably good house). The next day, I went to Bedford, a distance of sixty miles, on one horse conveyance. That day I had deep meditations, as we were crossing the great prairies. Almost the whole day we seemed to be going over elevated places, from which we could look as far as the eye could reach, and frequently not a house nor a tree was within sight. Here I saw thousands and thousands of acres of good and productive land which is yet unoccupied. I afterwards saw similar tracts also in Northern Missouri. What vast opportunities might be afforded here for raising cattle on these immense pasture-grounds! I thought to myself that, if the world should not come to an end till this land all be taken up and put in use, a considerable time must elapse yet till the end come. I imagined the all-wise Creator would not have created this land to no purpose; and the uninhabited portions of good land which I saw on my journey compares with that which I have not seen, only as a small speck, or as a grain of sand compared to the whole body of sand.

On the 13th, leaving Bedford, I came to Clarinda, in Page Co.,

Iowa, a distance of thirty-five miles, again on a one-horse vehicle, arriving there safe about half past eleven o'clock, weary, thankful, and glad. These last three days seemed to me the most wearisome that I have ever yet traveled, and I would advise no one to travel that road. The means of conveyance are poor, the roads in many places exceedingly rough and unpleasant; and the coach-drivers are no better. It seemed to me sometimes the rougher the road was, the faster they drove. I frequently imagined my life was in danger. But a kind God has brought me safe through; to Him alone be all thanks. I was afterwards informed that I would have done better, if I had taken a north-westerly rout from Leighton on the railway to Des Moines City, and taken the stage-coach from the latter place to Clarinda. At Clarinda I enquired after my friends and brethren. I was told that it was five miles to the nearest. I then left my baggage at the Hotel and walked out till I supposed I must be near the place I wished to go to. On enquiring at a house, I was informed that it was half a mile from there to Pre. Aaron Good's. With good cheer I proceeded on my way and found him at work in his cornfield. He did not perceive me till I came almost up to him. Taken by surprise, he dropped his hoe, and gave me his hand. After dinner, we visited Bro. Jacob C. Good, who was scarcely able to speak when he first saw me. In this vicinity there are living twenty-two members of our faith and some of their children have attained an age that they might become such also. Their preachers are John S. Good and Aaron Good. Henry Hoffman is deacon. Of this little flock five are brothers and sisters of my wife, and most of the rest are near relatives of hers. I tarried here from the 13th till Monday the 24th with the brethren and sisters and acquaintances, and attended six meetings, and had great enjoyment among them. I hope that the little seed which was sown in weakness, may have fallen on good soil, that my labor may not be entirely fruitless, but may bring forth fruits to the honor of God. In this part of the country the land is good and productive; but some of it is almost too hilly and uneven. There is, however, much beautiful and level land to be found here. Timber is not so scarce as in many other places in the West. For building purposes, however, it is not as well suited as might be desired. The water is good and fresh, and running springs abound. Good water is also easily obtained by digging. This county is also considered a healthy section of country. Summer crops look very promising. Spring wheat, mostly, is cultivated. But in my opinion this country is not very well adapted to the raising of fruits, such as apples, peaches, cherries, &c. Fruit-trees, however, grow very rapidly, but, frequently, in the fall, while they are probably yet tender from their rapid growth, very cold spells of weather, suddenly coming up, freeze them. In many young orchards, I believe, one-third of the trees are killed. Some complain also, that in winter the winds are so cold and violent as to be almost intolerable; others assert that it is no colder there than in Ohio. Doubtless, however, there are more strong winds there than in Ohio. But we must not expect to find things in every respect just as we would desire to have them. Most of the friends in Page County seem to be contented and happy. It seems to me that, if we can only be perfectly satisfied, it makes but little difference where we spend the few days of our life provided we live only in the Lord and neglect not to seek our eternal and heavenly fatherland. All things considered, I must say that I believe Page County to be a tolerably good portion of country and in not many respects undesirable.

On Sunday the 23d in the afternoon, we had our last meeting, at which I bid adieu to most of my friends, and many tears were shed. I shall never forget the occasion of my departure from the friends there. Dear friends, let us "work out our salvation with fear and trembling;" that we may at last be able to meet again where we shall never more need to part again. Oh! let us watch and pray, strive and struggle, and hold out faithful unto death. Then we shall obtain the crown of life. And you that have just commenced the work of the Lord, be on your guard against mingling with vain associates: avoid them and flee from them. It is dangerous to be much in the company of wicked persons: they will lead you astray, if you are not on your guard. Keep your tongue also under restraint, and permit not an idle or wanton word, or foolish talking, to be heard from you. Guard against pride and outward

ornamenting or decorations.

My thoughts were now turned to Missouri; and desirous of having a companion, I pursued Bro. John S. Good, who is also a minister, to go with me, which, like Jeremiah (chap. 20:7), he readily consented to do. On Monday the 24th, we set out on our journey with a man who was going with a wagon to St. Joseph, a distance of seventy-five miles, after a load of goods. He had put a mule and a horse to his wagon, which reminded me of the law of Moses which says "Thou shalt not plough with an ox and an ass together"—Deut. 22:10. Yet we got along very well and comfortably.—We traveled thus seven miles till we reached the border of the state of Missouri. Here we met with the large, beautiful and yet uninhabited prairies, which would afford room for a large number of inhabitants. A long time may elapse yet, till this beautiful section of country shall all be inhabited. Occasionally we also met with small settlements and villages. A railroad goes to Savannah, which is about fourteen miles from St. Joseph, and is the nearest point at which we can get on a railway, to go from there to Page County, Iowa. As we approached Savannah, and all along the road from there to St. Joseph, we saw vast numbers of grasshoppers, the like of which I had never seen before, and which have done a great deal of mischief. In Kansas they are said to be even more numerous. I was reminded of the prophecy of Joel, chap. 1:4. Late Tuesday evening, we arrived at St. Joseph, and took our nights lodging at the Olive Street House, which is a good house near the depot. Early in the morning before daylight, we got on the train and went to Weston, thirty-seven miles from St. Joseph. We took passage on a steamer on the Missouri River and after going seven miles reached Leavenworth, where we got on the Pacific Railroad. From there we went one-hundred-and-fifty-three miles further, arriving at Tipton, in Moniteau County, Mo., about four o'clock, P. M. Here we were met by Bro. Peter P. Lehman's son, who had come after us. I was unacquainted with him personally. But looking around and seeing him, I conjectured he must have come hither to convey us from the station, as he seemed to me, as though he were the son of a Mennonite. He approached me, and enquired whether I was not Bremmerman. Oh how pleasant it would be, I must think, and how good, if Mennonites could always know each other and distinguish one another from other people, wherever they meet one another, which, however, I am sorry to say, is often not the case, since they conform too much to the world, so that they can not be known from other people. But this, dear brethren, should not be so.

All things considered, I think Moniteau County is a good portion of country, as probably also the whole state of Missouri. There is much good land for sale; improved lands from twenty to thirty dollars per acre; raw prairie at about half these rates. I sincerely believe that any one, having a good home there, can well content himself, if his chief purpose is to serve his God faithfully and willingly to strive sincerely to obtain the eternal and heavenly Fatherland; then he will be happy in time and eternity.

On Monday the 1st of July, Bro. Lehman brought us to Tipton again, where about four o'clock, P. M., I took leave of him and Bro. J. S. Good (who was also going to start homeward about six o'clock), and took the train for St. Louis, a distance of one-hundred-and-fifty-six miles from the former place. I arrived at St. Louis about two o'clock, A. M., and went to the Clarendon Hotel, near the depot, a good house. That morning was market-day. The market was near the hotel, where a great variety of things was to be seen and eatables exposed for sale, which were not yet to be had in the North. At half past seven o'clock I in company with several others was conveyed in an omnibus through the city to the banks of the Mississippi River, where we got aboard a steamer which took us across the river to the depot. St. Louis is a large and magnificent commercial city. At half past eight the train started for Chicago, which is 282 miles from St. Louis. Between the latter place and Springfield I saw a very fine section of country and the most beautiful fields of wheat. The people were also busily engaged in harvesting, the greater part of the grain being already cut. I would like to have tarried awhile with the brethren at Gardner, in Grundy County, Ill., if time had permitted it. But I did not know that was going that road, till I had already got to Dwight; then I knew the next station was Gardner. And on the other hand I had already written home

we may at all times be able to bridle our tongues!

The brethren in Moniteau County have, in my opinion, chosen a good portion of country. The land is very good and productive and well adapted to all kinds of grains. The crop of wheat this year is very good. People were then already busily engaged in harvesting. The country seems also to be well adapted to all kinds of fruit; such as apples, peaches, cherries, &c. Much wild fruit is also to be found there. The land is not hilly, nor is it too level. The country is also well supplied with timber. The fences are mostly of rails.—There is stone enough for building purposes. Places in which there is an excess of stone are occasionally met with, though they are but few. Stone-coal are very abundant. We saw there, about six miles from where Bro. Lehman lives, a coal-bed measuring about thirty-five feet, or more, in depth; the miners say forty-five feet, but this may probably be an overestimate. They say, however, that they have not yet reached the bottom of the bed, and do not know the exact depth. The coal are of an excellent quality. The depth of the soil above the coal-bed is apparently about four or five feet. There are also other good coal-banks in the neighboring places. We must not imagine, however, that everything desirable is to be found here; neither would it be well for men if it were so. Good fresh water is not as abundant as might be desired. Yet occasionally fountains of good water are found flowing out of the ground, and also in some places wells are to be dug which afford good water. On the open prairies, however, people mostly use only cistern-water. I suppose there the water lies deep and is difficult to obtain by digging. It is asserted that cistern-water is the most healthful. The wood-lands abound in running streams and rivulets, which furnish an ample supply of water for cattle. I also saw a number of artificial ponds, from which cattle were abundantly supplied with water. The climate is said to be pleasant and salubrious. The winters are short, and but little feed is needed for cattle. Bro. Lehman told me that he did not need to feed his cattle longer than three months last winter. So far as I could learn, the people are generally disposed to be kind and charitable. It is said that a certain English person in that neighborhood had over three-hundred bushels of cherries this year, and invited some of the Swiss brethren to come and get as many as they wanted, free of charge. I fear indeed, there are still some of our Mennonite brethren who would desire rather to obtain in return ample pay than to give a portion of their superabundance gratuitously. The liberal are not meant.

All things considered, I think Moniteau County is a good portion of country, as probably also the whole state of Missouri. There is much good land for sale; improved lands from twenty to thirty dollars per acre; raw prairie at about half these rates. I sincerely believe that any one, having a good home there, can well content himself, if his chief purpose is to serve his God faithfully and willingly to strive sincerely to obtain the eternal and heavenly Fatherland; then he will be happy in time and eternity.

when I expected to be at home, and knew they would be anxiously expecting me at home at the set time; hence, I continued on my way. At half past seven o'clock, p. m., I reached Chicago, from which place I then took passage on the Pittsburg and Fort Wayne Railroad to Elida, a distance of two-hundred miles, sleeping on the train about one-hundred miles of the distance before waking. On the 3rd, at nine o'clock, a. m., thanks to God, I arrived safe at Elida, O. The entire distance I traveled on this journey was over sixteen hundred miles. From Elida I walked home, a distance of three miles, and found my family all well. All thanks be to God our kind Protector for his goodness. In conclusion I send my hearty greeting and well-wishes to all the brethren, and sisters, and friends with whom I have been. May God be with you and us, and watch over and protect us to a blessed end in Christ Jesus. Amen.

Elida, O. J. M. BRENNEMAN.

A Further Account of the Same.

In company with Bro. J. M. Brenneman, I left home on the 24th of June, to visit some of the brethren and sisters in Missouri. We rode on a farm wagon, a distance of eighty miles, to St. Joseph, Mo., where we arrived on the evening of the 25th, and on the 26th, took the train for Weston. There we took the steamboat to Leavenworth, Kansas, where we again took the cars, and arrived at Tipton, Moniteau Co., Mo., about four o'clock, P. M. There a son of Bro. Peter P. Lehman's met us and took us to his father's house where we were kindly received, and remained all night.

We spent Thursday and Friday in visiting the brethren and sisters in the vicinity; some eight families that have settled here recently, nearly all from Wayne Co., Ohio. On Saturday afternoon the 29th, we had meeting at the house of Bro. Lehman, and on Sunday at the house of Bro. Aeschbacher both in the forenoon and in the afternoon. That night I stayed with Jacob Leib, and on Monday morning I again met Bro. Brenneman, at Bro. Lehman's who took us to Tipton again, where Bro. Brenneman left for home, at four o'clock, on the train going east. I remained until six, and then took my departure Westward. I arrived at Leavenworth, at three o'clock on the morning of the 2nd of July, and at ten o'clock took the boat for Weston, from whence I traveled on the railroad again to Savannah, Mo., where I remained all night. On the morning of the 3rd, I took the stage to Marysville. On the morning of the fourth, I had an opportunity to ride on a wagon twenty miles, and then walked the rest of the way home a distance of ten miles. I arrived at home, towards evening, on the fourth, and, thanks to God, found my family all well. I desire to return my most sincere thanks to the brethren and sisters for the kindness and love they manifested towards us, while among them. I hope God will not forsake them, but send them a faithful shepherd, to labor among them, and proclaim to them the glad tidings of salvation. Inasmuch as they live here as sheep without a shepherd, ministers who are traveling about should not pass them by. May the love of God, and peace from our heavenly Father, be with all the brotherhood, and guide and lead us all in the path of duty, and finally save us with an everlasting salvation through Christ our Redeemer. Amen.

Charinda, Iowa. JOHN S. GOOD.

From Lancaster Co., Pa.

DEAR BROTHER,

On the 30th of March, 1867, the lot was cast for a minister of the Word, in the old Mennonite Meeting-house in Bowmansville, Lancaster Co., Pa. The Brethren Jacob Moseman and George Weber addressed the people. There were six candidates and the lot fell upon Bro. Benjamin Horning. May the Holy Spirit dwell richly with him and all the Church.

Your brother in Christ,
P. M.

From Missouri.

BRO. JOSEPH W. BLOSSER, from Carthage, Jasper Co., Missouri, writes, as follows:

"Through the mercy and protection of God, we are again safely at our journey's end, and feel great cause to be thankful to a merciful, heavenly Father for health and safety through our long and tedious journey.

We did not settle in Page Co., Iowa, as we had intended, as you will infer from the heading of this letter. We have here in South-Western Missouri a good soil, plenty of timber, an abundance of good, clear, running water, and, I believe, one of the best fruit regions in the United States. Society seems to be good. There are no drinking saloons in the county. Everything appears to be quiet. I have seen no display of weapons, and emigrants from the North are coming in very fast. We have no Mennonite congregation here now, but I think the prospects are favorable."

A Visit.

At the request of the brethren in Miami and Howard County, Ind., Bro. Samuel Yoder and myself took our own conveyance on the 29th of June, and on the 22nd we arrived safely at Bro. Absalom Miller's, and visited the brethren and sisters in this neighborhood. On the 23rd, we had meeting at Bro. Benjamin Schrack's and, on the 24th, at Bro. Daniel Miller's where in the afternoon, the sufferings and death of our Savior were celebrated. A considerable number of persons were present at these meetings, and a goodly number also partook of the sacred emblems of the bread and wine.

May the Lord bless our labors, and strengthen us on our way so that we may walk with renewed strength in the footsteps of the Redeemer, until we all meet again in that blessed eternity, where there will be no more parting and no more suffering, and where the weary are at rest. It is the desire of the brethren and sisters in this place, that they should be more frequently visited; and it is my desire that our fellow-ministers aid in this work.

Lock, Elkhart Co., Ind. JOHN RINGENBERG.

Questions and Answers.

Jesus says (Luke 19), "A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come." When he was returned, having received the kingdom, then he commanded these servants to be called unto him, that he might know how much every man had gained by trading; but called only three to account. What became of the other seven, or how are we to understand this?

Ans. I do not think it is said here that he "called only three" to account; nor that such an inference can be legitimately drawn from the narrative. Christ evidently designed here to teach us simply that the servants of the Lord are not all equally faithful and diligent in occupying, or trading, with the pound respectively committed to their care. The three mentioned are evidently three classes or characters of persons, in the one or the other of which every man must necessarily fall. The Scriptures every where teach us that all men must give account to God, every one of himself. Matt. 12:36. Rom. 14:12.

Children's Column.

Children's Duties.

Little knees should lowly bend
At the time of prayer;
Little thoughts to heav'n ascend,
To our Father there.

Chorus: Little children sinners are,
Put our Lord Jesus says,
All that seek him now in prayer
Shall surely seek his grace.

Little children should usefully
In employment move;
Little feet should cheerfully
Run in Works of love.—*Chorus.*

Little tongues should speak the truth,
As by the Scripture taught;
Little lips should ne'er be loath
To confess a fault.—*Chorus.*

Little ears should listen to
All the Bible says;
Little bosoms throb to do
What the Lord will please.—*Chorus.*

Little spirits should be glad
Jesus died them to save;
Oh how cold and dark, and sad
Else would be the grave!—*Chorus.*

Little infants, dying go
To the world above;
And our souls shall join them, too,
If we Jesus love.—*Chorus.*

A Requiem.

BY MRS. H. J. LEWIS.

Bending near the altar dim,
Breathe a low, funeral hymn,
For a young soul called away
Ere the noon-tide of its day.
For the sleeper on the bier
Drop no more regretful tear.
Lo! the tranquil dust you see
Is but dust—the soul is free!

Earth one bounding step has lost;
Busy hands are softly crossed;
Eyes whose gleams were spirit-born
Ope no more to greet the morn;
Lips, once wreathed with smiles, are now
Pale as is the sleeper's brow.
And their tones of love were hushed
In the storm that o'er us rushed.

Give the sleeper back to God!
Dust to mingle with the sod,
Soul to rise on cherub wings
To the source whence comfort springs.
She by death was not dismayed—
'Twas but passing through the shade
To the land where such have rest
On the gentle Savior's breast.
Stormy was the road she trod,
But it led her back to God!

What became of good old Enoch.

If you were going to take a long journey on a rough and dangerous road, would you not like to have one with you whom you could love and trust; one who would be sure to lead you right?

Well, you—the readers of the *Child's World*—are all of you going a journey on a dangerous road, but all will be safe if you "walk with God."

Your life is like a journey, and the journey ends when you die. God is willing to be with you on the road, to lead you and to guide you; and though you cannot see Him, He is very near. He hears all you say, and knows all you think. If you will only trust in Him, He will be sure to bring your journey to a happy end.

Do you know what became of Enoch at last? God took him to be with Him in heaven, and that is where He will bring you if you walk with Him.

But you cannot go with God if you love wicked ways and go with bad people. Listen to me, and I will read you a text about this. Prov. iv. 14. "Enter not into the path of the wicked, and go not into the way of evil men."

This verse teaches us to keep out of the way of wickedness. Do not go with wicked people; wicked ways can never make you happy. Then, will you not give them up, and try to do what Enoch did—"please God?" Ask him to forgive your sins for Jesus' sake; to teach you and to guide you. Try to keep close to Him, and then you will be happy, and He will bring you safe to heaven at last.

And when is the best time to begin to walk with God? While you are young; you cannot begin too young. God says, "I love them that love Me, and those that seek Me early shall find Me." Prov. viii. 17. Early in life—while you are young. Do not wait until to-morrow.

"A flower may fade before 'tis noon;
And you this day may lose your breath."

Think of the text you have just read when you go home, and begin to-day to walk with God.—*Child's World.*

Instructions to the Young, in the Principles and Practice of the Christian Religion.

IN QUESTIONS AND ANSWERS.

XXVII. BURIAL, RESURRECTION, AND ASCENSION OF JESUS.

1. What took place after the death of Christ?

A. His body was taken by Joseph of Arimathea and Nicodemus and laid in a new sepulchre—wherein never man had yet been laid. Jn. 19:38-42. Lev. 23:52, 53.

2. How long did it remain there?

A. Until the third day after his death.

3. What then took place?

A. He arose from the dead, and appeared at different times to his disciples, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.

4. What is said concerning his ascension?

A. Forty days after his resurrection, in the presence of his disciples, he ascended to heaven, and sat on the right hand of God. Mk. 16:19. Matt. 26:64.

5. Will Christ come again?

A. At the end of the world, he will come again, with power and great glory, to judge the world in righteousness. Acts 1:11. Lu. 21:27. 2 Tim. 4:1.

6. Do we know the time when Christ will come again?

A. No. Of that day, and that hour, knoweth no man, no not the angels which are in heaven, neither the Son, but the Father. Mk. 13:32.

7. What should we therefore do?

A. We should at all times watch and be ready for the great day of his coming. Matt. 25:13. Lu. 12:37.

XXVIII. THE OFFICES OF CHRIST.

1. How many offices does Christ as our Redeemer fulfill?

A. Three: the office of prophet, priest and king.

2. How does Christ fulfill the office of a prophet?

A. By revealing unto us, by his Word and Spirit, the will of God for our salvation. Matt. 11:27. Col. 2:3.

3. How does Christ fulfill the office of a priest?

A. By offering himself up a full sacrifice, once for all, to satisfy divine justice and reconcile us to God; and in making continual intercession for us. Heb. 5:6. 10:14. 1 Jn. 2:1. Rom. 8:34.

4. How does Christ fulfill the office of a king?

A. In subduing me to himself, in ruling over us, in governing us by his Word and his Spirit, in protecting us, and directing all his glory and our good. Lu. 1:33. 1 Cor. 15:25. Eph. 1:22, 23. Rev. 11:15.

XXIX. OF THE HOLY GHOST.

1. What are we taught in the word of God concerning the Holy Ghost?

A. That the Holy Ghost proceedeth from the Father and the Son, is of a divine nature, and equal with them. Matt. 10:20. 1 Cor. 3:16. Acts 5:3, 4. 1 Cor. 12:4, 6. Ps. 139:7. 1 Cor. 2:10. 1 Pet. 4:14. Jn. 15:26.

2. What is the work of the Holy Spirit?

A. The work of the Holy Spirit is to reprove the world of sin, of righteousness, and of judgment, to convert those who are willing to accept the terms of salvation, and to sanctify more and more those who are already converted. Jn. 16:8. 3:5, 6. 1 Cor. 6:11. Gal. 5:22. Tit. 3:5, 7.

3. When was the Holy Ghost first poured out?

A. On the day of Pentecost, on the fiftieth day after the resurrection of Jesus. Act. 2:1-13.

4. Where did this take place?

A. At Jerusalem. Act. 1:4.

5. What was the purpose of this outpouring of the Holy Ghost?

A. It was to prepare the apostles for their high and holy calling, and to establish and consecrate the church of Christ. Act. 1:8.

6. What was done on this day as the result of the outpouring of the Holy Ghost?

A. There were converted, baptized, and added unto the church the same day about three thousand souls. Act. 2:41.

XXX. OF THE CHURCH.

1. What is the Church of Christ?

A. According to the Word of God, the Church of Christ is a visible union of converted and baptized persons, who are united with

Christ their Head, and with each other, through the Holy Ghost, in faith and love, in one body; and who maintain the ordinances of the Church as given by Christ and his apostles, and seek to live a pure and holy life, according to the example of Jesus Christ. Eph. 1:22:23. 4:3-6. Matt. 28:20. Tit. 2:14.

2. What is the work of the Church of Christ?

A. To instruct believers in the way of life, that they may "grow up unto him in all things, which is the head, even Christ; to preach the gospel among all nations; to bring sinners to Christ, and to manifest himself in all her ways as the salt of the earth and the light of the world." Eph. 4:15. v. 12-14, 16. Mk. 16:15. Matt. 5:13-16.

3. How is the Church of Christ to be maintained and his cause advanced?

A. By the preaching of the Gospel, and the power and influence of the Holy Ghost.

4. How is this accomplished?

A. Ministers and teachers are elected and appointed by the Church, whose duty it is to instruct the people and preach Christ and him crucified unto all nations. Eph. 4:11. Matt. 28:19, 20.

Testimony of Primitive Christians to the Truth of Christianity.

Of the primitive condition of Christianity, a distant only and general view can be acquired from heathen writers. It is in our own books that the detail and interior of the transaction must be sought for. And this is nothing different from what might be expected. Who would write a history of Christianity, but a Christian? Who was likely to record the travels, sufferings, labors, or successes of the apostles, but one of their own number, or of their followers? Now these books come up in their accounts to the full extent of the proposition which we maintain. We have four histories of Jesus Christ. We have a history taking up the narrative from his death, and carrying on an account of the propagation of the religion, and some of the most eminent persons engaged in it, for a space of nearly thirty years. We have what some may think still more original, a collection of letters, written by certain principal agents in the business, upon the business, and in the midst of their concern and connection with it. And we have these writings severally attesting the point which we contend for, viz. the sufferings of the witnesses of the history, and attesting it in every variety of form in which it can be conceived to appear: directly and indirectly, expressly and incidentally, by assertion, recital, and allusion by narratives of facts, and by arguments and discourses built upon these facts, either referring to them, or necessarily presupposing them.

I remark this variety, because, in examining ancient records, or indeed any species of testimony, it is, in my opinion, of the greatest importance to attend to the information or grounds of argument which are *casually and unscientifically* disclosed; for as much as this species of proof is, of all others, the least liable to be corrupted by fraud or misrepresentation.

I may be allowed in the inquiry therefore, which is now before us, to suggest some conclusion of this sort, as preparatory to more direct testimony.

1. Our books relate, that Jesus Christ the founder of the religion, was, in consequence of his undertaking, put to death, as a malefactor, at Jerusalem. This point at least will be granted, because it is no more than what Tacitus has recorded. They then proceeded to tell us, that the religion was, *notwithstanding*, set forth at the same city of Jerusalem, propagated thence throughout Judea, and afterwards preached in other parts of the Roman Empire. These points also are fully confirmed by Tacitus, who informs us, that the religion, after a short check, broke out again in the country where it took its rise; that it not only spread through Judea, but had reached Rome,

and that it had there great multitudes of converts; and all this within thirty years after its commencement. Now these facts afford a strong inference in behalf of the proposition which we maintain. What could the disciples of Christ expect for themselves when they saw their Master put to death? Could they expect to escape the dangers in which he had perished? If they have persecuted me, they will also persecute you, was the warning of common sense. With this example before their eyes, they could not be without a full sense of the peril of their future enterprise.

2. Secondly, all the histories agree in representing Christ as foretelling the persecution of his followers:

"Then shall they deliver you up to be afflicted, and shall kill you, and ye shall be hated of all nations for my name's sake." Mat. 24:9.

"When affliction or persecution ariseth for the word's sake, immediately they are offended." Mark 4:17. See also chap. 10:30.

"They shall lay hands on you, and persecute you, delivering you up to the synagogues, and into prison, being brought before kings and rulers for my name's sake: — and ye shall be betrayed both by parents and brethren, and kinsfolks and friends, and some of you shall they cause to be put to death." Luke 21:12, 16. See also chap. 11:49.

"The time cometh, that he that killeth you, will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them." John 16:4. See also chap. 15:20; 16:33.

I am not entitled to argue from these passages, that Christ actually did foretell these events, and that they did accordingly come to pass; because that would be at once to assume the truth of the religion; but I am entitled to contend, that one side or the other of the following disjunction is true; either that the Evangelists have delivered what Christ really spoke, and that the event corresponded with the prediction; or that they put the prediction into Christ's mouth, because, at the time of writing the history, the event had turned out so to be: for the only two remaining suppositions appear in the highest degree incredible; which are, either that Christ filled the minds of his followers with fears and apprehensions, without any reason or authority for what he said, and contrary to the truth of the case; or that, although Christ had never foretold any such thing, and the event would have contradicted him if he had, yet historians who lived in the age when the event was known, falsely, as well as officiously, ascribed these words to him.

3. These books abound with exhortations to patience, and with topics of comfort under distress.

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through Him that loved us." Rom. 8:35, 37.

"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body;—knowing that he which raised up the Lord Jesus shall raise us up also by Jesus, and shall present us with you—For which cause we faint not; but, though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4:8, 10, 14, 16, 17.

"Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." James 5:10, 11.

"Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions, partly while ye were made a gazing-stock both by reproaches and afflictions, and partly while ye became companions of them that were so used; for ye had compassion on me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves, that ye have in heaven better and enduring substance. Cast not away, therefore, your confidence

which has great recompense of reward; for ye have need of patience that, after ye have done the will of God, ye might receive the promise." Heb. 10:32, 36.

"So that we ourselves glory in you in the Church of God, for your patience and faith in all your persecutions and tribulations that ye endure. Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom for which ye also suffer." 2 Thes. 1:4, 5.

We rejoice in hope of the glory of God; and not only so, but we glory in tribulations also; knowing that tribulation worketh patience, and patience experience, and experience hope." Rom. 5:3, 4.

"Beloved think it not strange concerning the fiery trial which to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings.—Wherefore let all them that suffer according to the will of God, commit the keeping of their souls to him in well doing, as unto a faithful Creator. 1 Pet. 4:12, 13, 19.

What could all these texts mean, if there was nothing in the circumstances of the times which required patience,—which called for the exercise of constancy and resolution? Or will it be pretended that these exhortations (which, let it be observed, come not from one author, but from many) were put in merely to induce a belief in after ages, that the Christians were exposed to dangers which they were not exposed to or underwent sufferings which they did not undergo? If these books belong to the age to which they lay claim, and in which age, whether genuine or spurious, they certainly did appear, this supposition cannot be maintained for a moment; because I think it impossible to believe, that passages, which must be deemed not only unintelligible, but false, by the persons into whose hands the books upon their publication were to come, should nevertheless be inserted, for the purpose of producing an effect upon remote generations. In forgeries which do not appear until many ages after that to which they pretend to belong, it is possible that some contrivance of that sort may take place; but in no other can it be attempted.

Died.

On the 24th of June, 1867, in Berlin Township, Holmes Co., Ohio, MARGARET, wife of Emanuel Bitschy, and daughter of John Gerber, aged 21 years and 6 months. She was buried on the 25th in the family graveyard of Abraham B. Bitschy. Funeral sermons were delivered by Christian Yoder and Moses Miller, from Jn. 5:20-29 and 1 Thess. 4:13-18. She had been married only a short time, and leaves a husband and one child to mourn their loss; but we hope their loss will be her eternal gain. She was a faithful member of the Unish Mennonite Church.

On the 14th of July, 1867, in German Township, Holmes Co., Ohio, of apoplexy, PETER HERSHBERGER, aged 50 years, 2 months, and 16 days. He was buried in the family graveyard on the 15th, upon which occasion a funeral sermon was preached by Shem Miller from Jn. 5:21-29 and Levi Miller from 1 Cor. 15:51-58, and 2 Thess. 2:1-3. He leaves a wife and twelve children to mourn their loss. We hope their loss will be his eternal gain. He was a faithful brother in the Unish Mennonite Church.

BENJAMIN HERNUTH.

On the 7th of June, in Richland Township, Cambria Co., Pa., of cancer from which he suffered severely, DANIEL EASH, aged 48 years, 6 months, and 22 days. He was buried on the 9th, upon which occasion Moses B. Miller preached an appropriate discourse. He was a faithful member of the Unish Mennonite Church.

SAMUEL BLOOM.

On the 10th of June, in Conemaugh township, Somerset Co., Pa., at the house of his daughter, Bro. PETER MILLER, aged 70 years, 10 months, and 4 days. He was buried on the 12th at Faust's Meeting-house, where a discourse was delivered by the writer from Jn. 11:25-26, and also an earnest exhortation by the aged bishop Samuel Blount. Bro. Miller was a faithful member of our society many years. We hope his loss is his eternal gain.

JOHN HOCHSTETLER, aged 30 years, 6 months, and some days. Funeral sermon was preached by David Miller and Joseph Miller. She leaves a husband and five children.

On the 29th of June, in Manor Township, Lancaster Co., Pa., of sunstroke, ABRAHAM KAUFMAN, aged 72 years, 3 months, and 18 days. He

But let us now consider an exhibition and an example of love and humility, the like of which had never before been heard of. Jesus "riseth from supper, and laid aside his garment; and took a towel and girded himself." After that, he poureth water into a basin, and began to wash his disciples' feet, and to wipe them with the towel wherewith he was girded." I cannot think that it was the purpose of Jesus, to wash away the outward impurities of the disciples' feet, but to give them an example of love and humility. For it does not seem to me to be probable that the disciples of Jesus, with the then prevailing custom, would have been at supper without having previously washed their feet also. Be this, however, as it may, but when the Savior came to Peter to wash his feet, he absolutely refused to permit this, saying, "Lord, dost thou wash my feet?" as much as to say, Thou, the Son of the living God! shall thou wash my feet, who am but a worm of the dust? He seemed to be amazed, he thought himself entirely too mean and unworthy, to receive such honor from Jesus. He felt as did John the baptist, when Jesus came to him to be baptized of him; and he said, "I have need to be baptized of thee and comest thou to me?" Peter thought much rather he ought to wash the feet of Jesus, to honor him, and not that his own should be washed by the hands of Jesus. But Jesus answered and said unto him, What do thou knowest not now; but thou shalt know hereafter? How should Peter not now have known what Jesus was about to do, if he (Jesus) did not have in view something more than the ordinary washing of feet? But he was not to know till afterwards what Jesus was then doing. But "Peter saith to him, Thou shalt never wash my feet." He, no doubt, refused from good motives; he thought it was showing him too much honor, that Jesus should thus stoop before him. "Jesus answered, if I wash thee not, thou hast no part with me." Jesus did not say, "If I wash not thy feet, thou hast no part with me;" but he said, "If I wash thee not." It seems to me, that by the words "wash thee not," our Savior had something more in view than the literal washing of feet. Jesus well knew that Peter would soon deny him, that he knew him. Therefore he meant, I believe, so much as to say thereby, "If I wash thee not, with my blood, of thy fall into sin into which thou wilt in a few hours fall, thou hast no part with me. Thereby I shall show thee far greater love, honor and grace, than I am now showing you by simply washing your feet." "He loved us, and washed us from our sins in his own blood!" Rev. 1: 5. But how quickly was Peter's mind changed! He was distressed at the thought of having no part with Jesus. He was willing that more than simply his feet should be washed (which he also attained to after his fall). "Lord," he said, "not my feet only, but also my hands and my head." Jesus said to him, "He that is washed, needeth not save to wash his feet, but is clean every whit." Some maintain that the Savior here, in a figure, alludes to the then prevailing custom of bathing, that when any one has taken a bath, his feet would, on coming out of the bath, become soiled, and need washing again. The Bride saith, "I have washed my feet; how shall I defile them?" It is, however, too true, that even when we have been washed from our sins by the water of the Spirit and the blood of the Lamb, we still have need of being daily washed and cleansed of the sins we continually commit through inherent infirmities, that we may "cleanse ourselves from all filthiness of the flesh and spirit." Jesus said further, "And ye are clean, but not all." For he knew who should betray him; therefore, said he, Ye are not all clean. Without doubt, Jesus had in view the internal impurity of the heart. They were "clean." But how, it might be asked, were they made clean? Jesus says (John 15:3), "Ye are clean through the word which I have spoken unto you;" that is, because they believed the word that he had spoken to them, and accepted and received it. Paul says, "Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word." Eph. 5: 25, 26. "So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?" "Why, yes, dear Master," they might perhaps have said; "we very well know that; you have washed our feet." But here was a mystery. He had previously said to Peter, "What do thou knowest not now?" but now he said unto them, *Know ye what I have done to you?*" intimating that his dis-

ciples did not know what purpose or object he had in view in these doings. But to Peter he had said, he should know afterwards. I think he continues the subject further and step by step solves to them the mystery, in that he says further, "Ye call me Master and Lord; and ye say well; for so I am." Matt. 23:10, he says, "Neither be ye called masters; for one is your Master, even Christ." And Peter calls him "Lord of all." Acts 10:46. Peter says, "He is the Lord from heaven." 1 Cor. 15:47. He is also called "King of kings, and Lord of lords." He may, therefore, truly say, "If I, then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." He, no doubt, himself washed the feet of all of them, but they were to wash each other's feet. Who, then, would wish, or would dare to say, "Nay, Lord; this is unnecessary, this need not be done." Had it ever before been heard of, that a lord and master, or a king, thus stooped to wash his servants' feet? But here the Lord from heaven did it! Oh, how great, truly, was his love, and how deep was his humility! He now reveals to his disciples the whole mystery, and tells them plainly what he designed thereby. "I have given you an example," he says, "that ye should do as I have done to you." An example is given to be imitated; and Jesus designed that they should follow, or imitate, his example. If, then, we are not commanded to wash one another's feet, I would ask what form of words would have been necessary, to give the expression of Jesus the force of a command? There can hardly be any question about it, as to whether Jesus washed his disciples' feet in a literal or in a spiritual sense only; for it is incontrovertible, that he did it literally; and then said also, "Do as I have done to you"—wash one another's feet, as I have washed your feet. In like manner Gideon said, "Look on me and do likewise . . . as I do, so shall ye do" (Jud. 7:17). And also Abimelech, "What ye have seen me do, make haste, and do as I have done." Jud. 9:48.

There are many, however, who hold the view that the Savior's command, to wash one another's feet, was given to his apostles alone, and was not afterwards to be considered as a command to the church in general. But it seems to me that this would be in contradiction to the command to the apostles, "Go ye therefore and teach all nations, baptizing them . . . teaching them to observe all things whatsoever I have commanded you." If, then, he had commanded them to wash one another's feet, they were also to teach others to observe the same.

Foot-washing was doubtless instituted as a test and proof of love, humility, and obedience, and may also be good means to aid in keeping the church pure from pride; for it would seldom be the case, that a proud, high-minded man would unite himself with a church that observes such a command—one so humiliating, mortifying, low, and despicable in the eyes of the world. Jesus well knew that his disciples aspired after high honors and that each one wished to be the greatest in his kingdom. He, therefore, gave them (and us likewise) this example of love and humility, to teach them, that whosoever will become great among them, should become a servant, and that out of humility one should esteem another more highly than himself. Again he says, "Verily, verily, I say unto you (the Greek text reads, Amen, amen, I say unto you), The servant is not greater than his lord; neither is he that is sent greater than he that sent him." The disciples of Jesus were his servants, and he was their Lord and Master. They were apostles, but he had sent them. "If ye know these things"—as indeed you must know them; namely, that the servant is not greater than his lord, &c.—"happy are ye, if ye do them." Do what? "Do as I have done to you." If our Lord and Master has thus stooped, it is fit and becoming that his servants and apostles (who are far inferior to him) should do the same also.

We see also that foot-washing was practiced in the time of the apostles, and was reckoned among the good works. Paul says, "Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet," &c. 1 Tim. 5:9, 10. From these words we may plainly enough see that there were, at that time, widows who had never yet washed the saints' feet; and there may have been even among the saints some who had never yet washed

their sisters' feet, but had submitted to have their own feet washed. It seems to me that the apostle here had in view particularly those sisters who were distinguished for benevolence and humility, and who willingly and cheerfully submitted to wash the feet of the other saints. On the other hand we may also infer that there may also have been sisters who would rather decline to do this; and were, therefore, in the apostle's estimation, not so capable or well qualified to fill an office in the church. We may also observe that it was the washing of the saints' feet, and not the ordinary or daily washing of the feet for the removal of impurities, which the apostle is here speaking of. Neither is it to be inferred that, because mention is here made of a widow, the saints' feet are to be washed only by widows; for it may be that the widow had performed this service before she became a widow. If feet-washing was practiced in the church, among the sisters, in the days of the apostles, how reasonable is it, then, to believe that it was also practiced among the brethren to whom the command was first given?

Ancient writers assert that the primitive Christians understood the command, to wash one another's feet, literally, and practiced it thus. But, falling into disorder, it was gradually neglected. That this may have been the case, is not improbable; for we can learn also, that disorder had begun to prevail in the Christian church in the distribution of the Lord's Supper even in the times of the apostles. But there seem nevertheless to have been Christians, at all times, who practiced feet-washing, and there are still to be found those who practice it; and among those who do not practice it, are found some who do not consider it improper, and do not object to it, where it is practiced in an orderly and Christian-like manner. But they say, it is often practiced with so much disorder, and so little devotion, that they can feel no inclination to observe it. But I think, such an excuse is insufficient; for we know that baptism and the Lord's Supper are often received and used very unworthily and undevoutly; yet every one will admit that we have not the liberty to disregard these commands, and that we are not permitted by God to neglect them because others have abused them. It is, however, I am sorry to say, too true that feet-washing has, in some places, fallen into such disorder, that it is not much to be wondered at, if some should loathe and abhor it. Order and a devout frame of mind should be maintained in the washing of feet, as well as in the celebration of the Lord's Supper. If it is a command of the Lord which we are to observe (which I do not doubt), it must be practiced with the most sincere devotion and humbleness of heart; otherwise it would only add to our sins. "For God is not the author of confusion." But I must confess that I have been myself eye-witness to such scenes of disorder on occasions when feet-washing was to be observed, that I had really to feel ashamed on account of those without. For as soon as the Lord's Supper was over, and the bishop began to read the Scripture concerning feet-washing, there was suddenly an outburst of confusion on every hand: many had already risen on their feet, and a general and confused chatter about all manner of things was now begun, so that but little of what was read and preached could then be heard or understood. Many hastened to be the first to get to the wash-basin, as it seemed, in order to be through with the matter, and get out of the house, as quickly as possible, as though they were glad the services were so near over. If this is not giving "place to the devil," it is not easy to give place to him; and if such proceedings, as the above-mentioned on these occasions are not disorderly, I hope and wish I may never be present where disorder does prevail. Would not even heathens be astonished at such conduct?

I must believe that the bishop who officiates at such a time and place, and does not sharply reprove such disorderly conduct, incurs great guilt. I think a bishop is standing in a holy place, when he is engaged in the discharge of his official duties, and that it is very unbecoming and unchristian for a congregation to distract him in the exercise of his devotional duties, which things he cannot be permitted to let pass unrebuked. It is also to be greatly feared that, where there is such confusion while the ordinance of feet-washing is observed, very little of devotional value can have been experienced whilst the Lord's Supper was administered and partaken of. Oh, how devout and humble we should feel while partaking of the holy sacrament of the Lord's Supper; and likewise whilst en-

gaged in the washing of feet, when we consider that the Savior, "the Lord from heaven," stooped, as a servant, to wash his disciples' or much rather his servants' feet. If we wish to follow his example, would it not be a disgrace, if we could not keep quiet and observe order with a devout frame of mind till the services are closed? Moreover, if feet-washing is an ordinance commanded of God, it belongs to the exercises of worship; and whatever is or may be called religious service, must be observed with the most heartfelt devotion, and not so unconcernedly as though we were engaged in some worldly matter; otherwise it is only hypocrisy, which the Lord will not suffer to pass unpunished. "Be not deceived; God is not mocked." And when it is the case that the rich seek to wash only the feet of their rich brethren, and permit the poor to stand back simply because they are poor, such washing of feet will, no doubt, be an abomination to the Lord. Oh! reflect on it; for it is a matter of serious importance.

On the other hand, how pleasant it is, where brethren can stoop before one another in childlike love, and, without respect of person, mutually wash one another's feet, and as a proof and token of love and peace give one another the hand and kiss. But he that observes this only in outward form and not from a sincere and faithful heart, is a hypocrite. If we can believe that feet-washing is a command of the Savior which he designed his followers to observe, we should therefore not refuse to observe it, because there are some who engage in it with such disinterestedness and disorder. We can no more do so than we can neglect baptism and the Lord's Supper, because there are some who receive them unworthily.

I have never yet heard, nor can I believe, that any person who has practiced feet-washing from a sincere heart, was afterwards disquieted by his conscience on account of it. But, on the contrary, I have heard of many, and also conversed with some, who do not practice it, who have confessed to me that they do not feel entirely satisfied with themselves on account of it, and have wished that it were customary and practiced in their own church. I feel convinced that whoever submits to the ordinance of feet-washing, practicing it with a sincere heart, will never have occasion to repent of it, nor will ever be disturbed by his conscience on account of it, and that no one can suffer any harm from it in either body or soul.

There are also some who think that feet-washing would be an innovation or something new among them, because they have never been accustomed to it; and they do not wish to begin any new custom in their church. But I think it would only be resuming an old practice which had long been neglected, but had been practiced by our Savior himself more than eighteen centuries ago; and what he himself practiced and commanded his disciples to practice, we need never be ashamed or afraid to do. "Whosoever shall be ashamed of me and my words," the Savior says, "of him shall the Son of man be ashamed, when he shall come in his own glory." I do not min-
tain that we can deserve our salvation by the practice of feet-washing; but I think it should be practiced as a token and proof of love, humility and obedience, and also because Jesus himself did it, and said, "Do as I have done to you." Dear readers, reflect seriously on the matter, and pray to God for faithful and willing hearts, that you may cheerfully do his will. Written out of love by

A WELL-WISHING BROTHER.

On Dress.

VIEWS OF SEVENTH DAY ADVENTISTS.

Point 1. We believe as a church, that it is the duty of our members, in all matters of dress, to be scrupulously plain.

Point 2. We regard plumes, feathers, flowers, and all superfluous bonnet ornaments, as only the *outward index* of a vain heart, and as such are not to be tolerated in any of our members.

Point 3. JEWELRY.—We believe that *every species* of gold, silver, coral, pearl, rubber, and hair jewelry, are not only entirely superfluous, but strictly forbidden by the plain teachings of the Scriptures.

Point 4. TRIMMING OF DRESSES.—We hold that flounces, loops, * and a profusion of ribbons, cordings, braid, embroidery, buttons, &c., in dress trimming, are vanities condemned by the Bible, (see Isa. 3), and consequently should not be countenanced by "women professing godliness."

Point 5. LOW-NECKED DRESSES.—These, we believe, are a disgrace to community, and a sin in the church; and all who patronize this shameful fashion, transgress the Apostle's command, to "adorn themselves in modest apparel." 1 Tim. 2: 9.

Point 6. DRESSING THE HAIR.—We believe that the extravagant dressing and ornamenting of the hair, so common at this time, is condemned by the Apostle (1 Tim. 2: 9); and that the various headed and spangled net-works, such as are used to contain those artificial deformities called "water-falls," "water-wheels," &c., are the "*cords*" of Isa. 3: 18, [margin] which God has threatened to take away in the day of his anger.

Point 7. We hold that in the matter of shaving and coloring the beard, some of our brethren display a species of vanity equally censurable with that of certain of the sisters in dressing the hair; and that in all cases they should discard every style which will be taken the air of the fop; but while we have no objections to a growth of beard on all parts of the face, as nature designed it, yet where any portion of the beard is removed, we think the brethren greatly err from the sobriety of the Christian in wearing the moustache or goatee.

Point 8. We believe that the extreme fashions of the present day in bonnets and hats, for females, are not to be countenanced; but that the *main* object to be kept in view, in obtaining wearing apparel for the head, is *COVERING* and *PROTECTION*.

Point 9. HOOTS.—We believe that "hoops are a shame" (Spir. Gifts, vol. 4, p. 68), meaning hoops anything of the kind, by which, from its size, or the *nature* of the material, the form of the wearer is liable to be immediately exposed. See Exodus 20: 26.

Point 10. COSTLY APPAREL.—We believe that Paul by the expression, "costly array" (1 Tim. 2: 9), condemns the obtaining of the most costly material for garments, either for males or females, although it may be inexceptionable in other respects.

Point 11. NEW FASHIONS.—We believe that the people of God should be slow to adopt new fashions, of whatever sort they may be; for if not useful, we ought never to adopt them; if they are, it will be time enough for us to take them after they have been tested, and the excitement of their introduction has passed away; and having once found that which is neat, modest, and convenient, let us be slow to change. See Titus 2: 4.

Point 12. While we condemn pride and vanity, as set forth in the foregoing Resolutions, we equally abhor and abominate everything that is slovenly, slack, untidy, and uncleanly in dress or manners.—*Family Companion.*

* By loops we mean the custom of wearing long dresses, and hooking up the skirt at intervals.

With Regard to Cherubim.

BY MRS. H. A. CROUCH.

At the entrance of the tabernacle was a hanging of blue and purple and scarlet, and fine twined linen, wrought with needle-work. "I am the door," says Jesus, "by me if any man enter in he shall be saved?" There was also a hanging between the holy place and the most holy, called the veil, which bears the same description nearly. It is not said what figures were wrought upon the hanging at the door, but of the veil it was said that it was wrought with cherubim of cunning work. In Heb. x: 19, 20 we are told plainly that the veil represented Christ. "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us *through the veil*, that is to say *his flesh*," etc.

The description given of the fine linen curtain corresponds with that given of the veil, except that the veil was one piece, and the curtains were ten. But the curtains were to be coupled together and then it was said of them, "It became one tabernacle." Aside from its similarity to the veil, I think there is proof that it represented Christ in the fact that Christ is often spoken of in the Bible as a "covering" a "covert" a "shadow," etc. A man shall be a hiding place from the wind, and a covert from the tempest. Isa. xxvii: 2. I will abide in thy tabernacle forever; I will trust in the covert of thy wings. Psa. lvi: 4. (Curtains were wrought with cherubim).

O could I speak the matchless worth,
O could I sound the glories forth
That in my Savior shine,
I'd soar and touch those heavenly strings,
And vie with Gabriel, while he sings
In notes almost divine.

I'd sing the characters he bears,
And all the forms of love he wears
Exalted on his throne.
In endless songs of sweetest praise
I would to everlasting days
Make all his glories known."

But though I am ravished with the glimpse I have had of his glory and character, I feel that my knowledge is but from a moment's sight, as it were, and I have held back from writing upon that of which I know so little.

The Lord pity our ignorance, and unveil to us more and more of his truth and glory!

The veil and curtains, and it may be the hanging at the door, were wrought with cherubim.

There were two cherubim on the two ends of the mercy-seat, which I suppose represent the second and third persons of the Holy Trinity. "Beaten out of one piece made he them" (Ex. lvi: 7) of gold, with their faces one to another, and their wings covering the mercy-seat. Between the cherubim was a cloud, in which God said he would appear and commune, with those who would come to that place, of all things which he should give in commandment unto his children.

Solomon made two cherubim to take the place of those that were in the tabernacle, of the olive tree, and overlaid them with gold, and they stood where the others had, upon the ends of the mercy-seat, which was brought with the ark into the temple.

Zecuriyah saw two olive trees, upon each side of the golden candlestick, and it was said to him, "These are the two anointed ones that stand by the Lord of the whole earth;" and as it was from them that the lamps were supplied with oil, I suppose the Holy Ghost and the word to be represented by them, as it is by the Spirit and the Word that the church is nourished, and because of them its light animates.

Some have thought that the two anointed ones were Joshua and Jerubbabel. Be it so; Joshua is but another name for Jesus, and Jerubbabel evidently represents the Holy Spirit. The work was to be done—not by might, nor by power, but by the Spirit; yet Jerubbabel laid the foundation, and also finished the house. Zech. vi: 9.

In Rev. xi, they are spoken of again as God's two witnesses. These are the two olive trees, and the two candlesticks standing before the God of the whole earth; and if any man will hurt them, fire proceedeth out of their mouth and devoureth their enemies; and if any man will hurt them, he must in this manner be killed. How strikingly this reminds us of what is said of the Lord Jesus, who shall be revealed from heaven in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ."

The Psalmist, in speaking of God, says, "There went up a smoke out of his nostrils, and fire out of his mouth devoured." Psa. xviii: 8.

A fiery stream issued and came forth from before him. Dan. viii: 10.

And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense. Isa. xvi: 35.

We have many such instances given in the Bible. We quote a few, as one proof that the two witnesses in the same as the two cherubim and the two olive trees; namely, the Spirit and the Word, (or Jesus). See John i: 1)

Thus we see them represented under different figures, and each time as "standing before the Lord of the whole earth."

Surely there are, and can be no greater witnesses than the Son and the Holy Spirit. Christ not only witnesses through the word, but also through his body—the church. Doubtless some things which are prophesied should happen to them, were spoken in figurative language. If the witnesses are what we suppose them to be, they could not be killed, except in their visible existence upon the earth. But it is said that they were overcome, killed; and as the blind Sampson was brought forward for the amusement of the people, so their dead bodies lay in the street three days and a half, the jeer of the wicked world, who would, as they supposed, be no more tormented by their warnings and rebukes. Christianity was killed out, and treated with the utmost indignity.

Does not Daniel speak of this same time? Evidently it was near the end. "I beheld, and the same horn made war with the saints, and prevailed against them until the ancient of days came, and judgment was given to the saints of the Most High. * * * And he shall speak great swelling words against the Most High, and shall wear out the saints of the Most High. * * * And they shall be given into his hand until a time (a day), and times (two days), and the dividing of time (half a day), called "three days and a half" in Revelation.

"In the last days perilous times shall come."

St. John also speaks of the witnesses in his gospel. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in the earth, the Spirit, and the water, and the blood, and these three agree in one." With what stress he speaks of the water and the blood that flowed from Christ's side! What of it? Why does he note that fact so particularly? That is the witness of the word (Jesus). The water symbolical of the baptism of repentance, whereby our sins are remitted; the blood of sanctification, whereby our hearts are made pure. "For if the blood of bulls, and of goats, and the ashes of a heifer sprinkling the unclean, saughteth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" Heb. ix: 14.

What a Word is this in one's own heart? "Forgiven?" "Cleansed?" What a double testimony that Christ died, and that he liveth forevermore! What a witness in the earth of the cleansing power of the water to wash away sins, and the transmuting power of the blood!

"Verily, verily I say unto thee, except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." Christ was baptized with water, not as a sign to the world of repentance, for he had never sinned, and consequently could not repent, but to fulfil all righteousness; as it were to show himself our example; and there was another baptism that he was baptized with; and as many of us as are baptized into Christ, are baptized into his death.

"This is the witness that came by water and blood, even Jesus Christ; not by water only, but by water and blood." 2 John v: 6. In Rev. i: 5, we read, "And from Jesus Christ, who is the faithful witness." In Rev. iii: 14 he is spoken of again as a witness. "These things says the Amen, the faithful and true witness, the beginning of things, the creation of God." Also in prophecy he is spoken of as a witness.

The Spirit witnesseth also, and the Spirit is truth. Two witnesses,

We have been much like a child in leaving the main stream, and following up tributaries; yet doubtless some have not failed to see the beautiful chain.

We start out again with the supposition that cherubim represent the Spirit and the Word, and refer the reader to Ezekiel's vision. It is but little we can say. Wonderful! In looking out references, and studying upon them, the conviction comes to our hearts,

"It is God!" We notice descriptions given of three different personages—if we may use that word—and two of them are very complex: alike, and yet unlike. The other, which was above the other two, we cannot fail to recognize as the first person of the Holy Trinity—the pavement of sapphire stone (Ex. xxiv: 10), and the rainbow around the throne, clearly proving that the "likeness as the appearance of a man above upon it" was the God of Israel.

But who shall speak of the characters portrayed by those living creatures? It is said of the first, which had the likeness of four living creatures, that they had the likeness of a man. So Christ took on him the human form. It is said that their feet sparkled like the color of burnished brass; so in the Revelator's vision of Christ, he says his feet were like unto fine brass, as if they burned in a furnace.

"As for the likeness of their faces, they four had the face of a man and the face of a lion on the right side: and they four had the face of an ox on their left side: they four had also the face of an eagle."

So Christ is called the Son of man. He did bear our frail form. He was compassed about with infirmity. He was tired, and sat upon the well. He was hungry, and came to a fig tree for fruit to eat. A friend of his died, and he wept and grieved in spirit.

So he is also called the Lion of the tribe of Judah. Yes, and as a lion, so will he come down to fight for Mount Zion, and for the hill thereof. Ah, he will not be abashed nor afraid for the noise of any who would frighten him away. Mighty and terrible! King of kings and Lord of lords! He can tear off every yoke, break every chain, and set captives free. He can unloose seals that none else in heaven or earth can open.

So did he also take upon himself the form of a servant. Where will we find a similitude of a servant more fitting than the patient ox? Kind, faithful, strong for endurance and labor. The feet of a cherubim were like the feet of a calf. We may say like a servant's feet. "Lo I come to do thy will," he says.

This seems most wonderful to us of all the characters he bears. That God should take upon himself the *form of a servant*, and become obedient unto death, even the death of the cross!

There was also the face of an eagle. The eagle builds her nest on high. She rises above the earth; above storms; looks upon the sun with eye undazzled, and soars beyond our sight. She marks her prey with quick, discerning eye, and clutches it for her own.

"Thy throne, O God, is in the heavens." "There is none like unto the God of Jeshurun, who rideth upon the heavens in his help, and in his excellency on the sky."

Perhaps God's care for his children is most shown forth by this semblance: "As an eagle stirreth up her nest fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, and there was no strange god with him. He made him ride on the high places of the earth, that he might eat the increase of the fields, and he made him to suck honey out of the rock, and oil out of the flinty rock," etc.

"Ye have seen," he says to Israel, "what I did unto the Egyptians, and how I bare you on eagle's wings, and brought you unto myself." Ex. xix: 4.

There were four divisions of the children of Israel as they were encamped around the tabernacle; three tribes in each division. It is said by Jewish writers that their ensigns bore these emblems; Judah, Issachar, and Zebulon, on the east, a lion. Judah is a lion's whelp; from the prey, my son, thou art gone up. He stooped down, he crouched as a lion, and as an old lion; who shall rouse him up? Christ is of the tribe of Judah; the "Lion of the tribe of Judah."

Ephraim, Manassah, and Benjamin on the west—their ensign an ox.

"I have surely heard Ephraim bewailing himself thus: Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke."

"His glory is like the firstling of his bullock, and his horns are like the horns of unicorns; with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manassah."

Reuben, Simeon and Gad upon the south—their ensign, a man. "Reuben, thou art my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power."⁵ Dan, Asher and Naphtali on the north—their ensign an eagle.

I do not find anything in the Bible which would seem to prove an eagle to be their ensign, or particularly descriptive of their character, though there may be. Some have thought the four faces of the cherubim to represent these divisions. Be it so; God and his people are wonderfully one.

Some have thought the four faces to represent the four evangelists, and have seen a likeness in their characters to those similitudes. Be it so. There may be divisions of the hosts of Israel now as there was in the older time. Some are excellent in dignity and power; some are lions in the fight; some are servants to all for Jesus' sake;

"Oh that the Lord would count me meet
To wash his dear disciples' feet;
After my lowly Lord to go,
And wait upon his saints below."

Some are eagles :

"—On joyful wing,
Cleaving the sky ;
Sun, moon and stars forgot,
Upward they fly."

We find the four living creatures in Revelation singing the new song, saying, "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us unto God by thy blood, out of every kindred, and hast made us unto our God kings and priests; and we shall reign on the earth."

We notice that there were *four* living creatures. We direct the attention of the reader to the division of the boards in the article, "Within the Tabernacle," in the July number.

Surely Christ and his people are wonderfully one.

The curtains of the tabernacle were wrought with cherubim. Whether they were like the cherubim in Ezekiel's vision, or like the cherubim on the ends of the mercy-seat, we do not know. But their wings are spoken of as the *wings of God*. Especially in Psalms the instances are numerous and striking. "I will abide in thy tabernacle forever. I will trust in the *covet of thy wings*." Psa. lxi: 4.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." * * * He shall cover thee with his feathers, and under his wings shalt thou trust." Psa. xcii: 1.

"Yea, in the shadow of thy wings will I make my refuge until these calamities be overpast." Psa. lvi: 1.

By the side of these four living creatures, which we have spoken of as representing Christ, was another appearance a manifestation or semblance, as I think, of the Spirit, which was one of the cherubim.

The two cherubims on the mercy-seat, the two olive trees, the two witnesses are represented as being by "before the God of the whole earth": so these appearances, called cherubim, one having the likeness of the four living creatures, the other the appearance, "As it were a wheel in the middle of a wheel," were below the God of the whole earth; as if while he was above, they were below, coming and going "as the appearance of a flash of lightning."

Christ is often spoken of in the Bible, as risen and sitting on the right hand of God; but he is still below in his body, the church, and in the word. It is interesting to notice how often the Spirit is spoken of in connection with Christ. "Put to death in the flesh, but quickened by the Spirit. By which also he went and preached unto the spirits in prison." "Driven of the Spirit into the wilderness," etc.

Daniel, in speaking of the Ancient of days, says, "His throne was like the fiery flame, and his wheels as burning fire." They are represented as being full of eyes. "For the eyes of the Lord run throughout the whole earth, to show himself strong in behalf of them whose heart is perfect toward him." 2 Chron. xvi: 9. "For the Spirit searcheth all things; yea, the deep things of God." It is the Spirit that searches our hearts.

It is interesting to note the various forms in which God has manifested himself to the children of men.

Isaiah saw the Lord, and his train filled the temple. Above him was the seraphim who cried one to another, "Holy, holy is the Lord of hosts; the whole earth is full of his glory." "And he heard the voice of the Lord, saying, Whom shall I send, and who will go for us?" The plural number indicates the voice of the triune God.

He appeared to Abraham as three men. Abraham addressed them as one and as three. Evidently he knew who it was with whom he talked. "My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant. Let a little water, I pray you, be fetched, and rest yourselves under the tree." He spoke to them as one—"My Lord"—to which they replied, "So do as thou hast said."

One of the three stayed and talked with Abraham; the other two went on and appeared to Lot as *two angels*.

Jesus is represented in Revelation as a Lamb, slain and yet alive, having seven horns and seven eyes. (Perfection of power, and perfection of wisdom).

Not only has God power to assume various forms himself, but "He maketh his angels spirits, his ministers a flaming fire."

Some day we shall know better than we do now the mysteries of his Gospel. May I be forgiven if I have written aught which is not of the truth !

Daniel at the Court of Babylon.

Who can tell the power of those youthful passions which the dissatisfaction and disappointments of time have never blunted? Who can tell the insidious force of depraved associates and alluring scenes? Who can describe the paralyzing effects of constant intercourse with the worldly, and absence from all the conversation and engagements of a religious home?

YOUNG MAN! if these be thy circumstances, permit one who loves thee to request a brief and prayerful consideration of the trials of Daniel at the court of Babylon. Never has the pen of inspiration presented a more beautiful exhibition of the steadfastness of early piety, or more impressively proved the possibility of uniting the utmost diligence in secular business with the most fervent secret devotion; and never has a high-minded Christian integrity been shown to issue in more glorious and beneficial results!

From a careful examination of the chronology, it appears probable, that at the period at which his autobiography commences, Daniel was about twenty years of age; it is plain also from his conduct, that he was at that time devoted to the God of his fathers. Almost the only family in which true religion existed in this crisis of the Jewish history, was the royal family, through which the Messiah was to come. He was of the "blood royal and of the nobles" (Dan. 1: 3), and probably the not very distant relative of the excellent Hezekiah; for Isaiah had prophesied to that monarch about a century before, that his "sons" should be captives in the "palace of the king of Babylon" (2 Kings, xx: 18). During his earliest years the nation was excited almost beyond any precedent, and the impassioned preaching of Jeremiah had more than usually quickened the devotedness of the godly. To a mind young, vigorous, and hopeful, perhaps no circumstances were more favorable for the development of virtuous qualities; but speedily the prospect altered. The sky became darker over the whole land of Judea. The nation was carried into captivity, and the country made tributary to the Babylonish king. At the same time, there came from the court a command to select a few of the most promising and best cultivated young men of noble families to be forwarded to the palace. Daniel, with three other persons of the same age and family, were in consequence sent to Babylon. They went as captives, but we are not to understand that they were treated as rebels, or exposed to indignity; on the contrary, they were received with distinguished honor, in order to express the greatness of the kingdom which had become subject to Babylon. The more honorable they were esteemed, the more flatter-

ed was the king by their personal service. They were hailed with respect, and provided with all the luxuries of the royal palace (Dan. 1: 5). In a few days all the scene was changed. Instead of a pillaged and ruined city, here was splendor of which the youth had never conceived before. Instead of the small fabric of his national temple standing in the midst of its courts on the brow of a precipice, there rose towards the sky before him, the enormous structure raised for the worship of Bel, with one tower situated upon another, until it reached a furlong, it is said, in perpendicular height. Even the palace in which he lived so far surpassed the palace of his Jewish ancestors, that it was actually more than twice the size of the whole city of Jerusalem. All was new, and exciting, and tempting to the wondering visitor! What was there here to prevent his plunging into gaity? What was there here to restrain him from the path of evil? Oh, where was the parent to cast on him a look of caution? Where were even the forms of religious worship by which he might be reminded of his native land? All were gone! Surely this was a trial of youthful piety!

The case has doubtless occurred, in which an individual has been placed in the midst of such alluring and exciting scenes, and has, in consequence of them, driven more frequently into his closet. His previously formed religious feelings have been shocked by witnessing perpetual folly. Unable to procure satisfaction from any thing without, he has been impelled by the very solicitations of his own nature, to seek communion with his "Father who seeth in secret," so that, great as the temptation is, it is possible to experience one more severe.

To a severer temptation the youth whose course we trace, was exposed. He was not permitted to remain merely a silent spectator of the gaiety of the great city, but measures were adopted to bring his mind into closer union with its irreligion and idolatry. It would have been comparatively easy to have subordinated all he saw to religious advantage, if his mind had been at liberty to pursue its own reflections, and to act independently. But the king required that he should apply himself to the acquisition of Chaldaic learning. Instead of having his thoughts occupied with the things pertaining to the kingdom of the Messiah, they were to be engrossed with the speculations of pagan literature and foul mythology; and, as if to render certain the process of alienation and seduction, the language which his fathers had consecrated, and the language in which the sacred oracles were enshrined, were now to be completely cast aside, and superseded by the language of Babylon. Nay, the very last syllable which served to remind him of the holy and blessed God, the God whose mighty hand had protected every generation of his kindred; the God whose name was honored in the home from which he had been wrench'd; the God whom, with his own heart, he loved beyond all earthly, all heavenly objects, was to be utterly obliterated, and replaced by the name of the Babylonian idol! Instead of retaining Daniel, God my Judge, his name was thenceforward to be Belteshazzar, the priest of Bel.

Poor young man! How desolate, forlorn, endangered! Thus intruding itself at every point, assailing the eye, the ear, and every other sense, mingling with the very fountain of thought, and diffusing itself over all the faculties, how is it possible to resist the malignant influence of impurity? Position most critical, most fearful for holy principles! Fall, and thou art ruined forever! Faint, and all thy prospects for eternity are blighted! O Daniel, be strong in faith! O look to Him who heareth the needy, when he crieth. O cling to Him who is "strong to save;" thy Redeemer and thy Savior; the Holy One of Jacob!

We observed Daniel, embracing in early life the religion of his Jewish fathers, and while his principles were yet in their infancy, exposed to severe temptation. Far from the guardianship of his own relatives, and with only three companions equally unprotected with himself, he was introduced into all the vanity and voluptuousness of an Asiatic court.

There was something peculiarly delicate and critical in the situation in which he stood. He was required to yield allegiance to the monarch whose captive he was, and he owed an equally implicit submission to God. How to discharge his duty to both, without offending either, was a question of great difficulty. He had so far com-

plied with the commands of the king as to apply his mind to the national learning. This he considered perfectly accordant with his duty to Jehovah, to whose blessing, and not solely to his own self-application, he ascribes all his success in its acquisition. God gave them knowledge and skill in all learning and wisdom, and made Daniel to have understanding in all visions and dreams.

But another requisition was made, which he considered an interference with his more sacred obligations. He was required to partake of food which had been consecrated to idolatrous worship. There could be no ambiguity about the nature of this proposition. It was not more certain that the king demanded his compliance, than it was that God commanded his refusal. His duty to his earthly sovereign, and his duty to the Divine Ruler were plainly at issue. How should he act? The advice of the world would have been, "Adopt, as a matter of course, the manners of the people among whom you are situated. When in Babylon, act as they act in Babylon, just as when in Jerusalem you acted as they did at Jerusalem." But under counsel so unprincipled and so degrading to an intelligent, responsible creature, Daniel could take no refuge. He felt that he must encounter the difficulty—a difficulty greatly aggravated by the peculiarity of his circumstances. "Here I am," he would say, "a poor, unfriended captive. How shall I dare to resist the injunction of the king? Were I a prophet or a priest, or even an aged worshipper of the God of Israhel, I might experience some measure of toleration; but a youth who may be supposed to have his religion yet to adopt, instead of being respected as conscientious, will be suppressed as presumptuous and opinionative."

It was a severe trial of new-born principles. Yet is there often a buoyancy in youthful piety, which inspires hope at such a moment as the present. True, it were a fearful step to take, to resolve at all hazards to maintain his fidelity! It were an achievement seldom witnessed, to determine, at the risk of pining imprisonment, or of an early and cruel grave, to adhere without evasion to the will of God!

Have you, youthful reader, ever experienced such a trial? Has a respect for an earthly master ever contended in your bosom with a conviction of duty to God? It is a critical warfare. Yet remember it has been waged successfully by those who adhered to Jehovah, and availed themselves of his proffered aid. Forget not the example of the Jewish captive, who, although distant from even the forms of religious worship, and amid all the seductions of a court, and the terrors of signal punishment, "purposed in his heart that he would not defile himself."

Let it not be unnoticed by those who endure or anticipate a similar trial, that Daniel resolved to observe abstinence from such food as that presented to him by the king, not merely that he might bear a testimony against the excesses of the court; not only that he might express his grief for the afflicted condition of his fallen country, as Nehemiah did at a subsequent period, when he exclaimed, "Why should not my countenance be sad, when the city, the place

of my fathers' sepulchres, lieth waste, and the gates thereof are consumed by fire?" but chiefly that he might pay adoration to the glorious God, and submission to the express precepts of his word. It was not the manifestation of his own opinion, but the result of a profound and solemn conviction of duty. The food had been "offered to idols," and to partake of it would have been virtual idolatry. Founding his conduct upon such a basis, he came forth with his resolution, sustained by the arm of God. The man who acts in his own spirit, is liable to be turned from his purpose by every vexation, or disappointment, or annoyance. Looking no further than those around him, his attention fluctuates with all the aspects which it happens to present. When the prospect is bright, he is courageous; when it is overcast, he sinks into despair. It is only he whose mind is brought to rest upon the infinite, unchangeable Jehovah, who has the true secret of success.

Connected with this elevated consideration, there is a minor aid, with which God has supplied those who desire to be faithful. When Daniel was sent to be tried in Babylon, he was not wholly deprived of devout associates. Four devoted youths went hand in hand. They had, doubtless, through all the period of their sojourn, as we know they had, on special occasions, their meetings for fervent pray-

er, their hours of deep deliberation, their decisions of awful daring, to cleave to the blessed God of their ancestors. Seize, young man, the same privilege! Prayerfully and cautiously select companions who fear the Lord. Then commune with them, confide in them, and love them; for thus will your difficulties be diminished, and your faith invigorated.

Another equally important condition of success, is a becoming modesty in the expression of a conscientious determination. This requires the more careful attention, as it is sometimes manifestly absent. When the youthful mind becomes filled with the conceptions of an eternal world, and with the ideas of the supremacy and glory of God, nothing appears too difficult, nothing too great, to form an obstacle to the accomplishment of its objects. But it is to be remembered, that while it is a duty to be firm, zealous, and heroic in the Divine service, it is equally a duty to be "gentle towards all men." While we are not to be turned from our course by the disapproval and opposition of other men, we are required to avoid all that unnecessarily exasperates; all impertinence, or presumption, or contempt of the established relations of society; all selfish gloom of countenance or carriage, as if we had feelings of which no one could participate; all oracular and positive opinions respecting the consistency and piety of other professors of religion, as if we had penetration of which others were destitute. The character of our Lord afforded a fine example of the precise opposite of such qualities. He manifested politeness, modesty, meekness, in their most exquisite forms. His hatred of sin and love of righteousness were the most intense that ever the earth had witnessed, yet he bore himself towards every man with the most tender and bland civility. It was this conduct which tended to impart influence to the principles which he expounded, and acceptance to his endeavors to benefit mankind. The same spirit was strikingly illustrated by these young men of Judah. They had formed a resolution by which they were determined to live or die. Yet they affected not more than usual conscientiousness; they sounded not the trumpet of fiery zeal, but, humbly convinced of their dependence upon Divine providence, and recognizing their condition as captives, they "requested of the prince of the eunuchs" that they might not be compelled to partake of the appointed food.

However much these circumstances alleviated the difficulties of his path, and however essential they are to a well-founded hope of success amid similar trials, Daniel had yet occasion for the exercise of vigilance and resolution. The very request which he made, singular as it was, could not but secure for him the respect of his rulers. It was plainly disinterested and self-denying. It indicated nothing contrary to the respectful and submissive spirit of which he had probably already given many decisive proofs. The prince accordingly regarded him with "favor and tender love," a phrase marking the most fervent and parental affection. It signifies literally, "bowels of compassion," and is exactly parallel with Paul's remarkable expression regarding his beloved spiritual son, Onesimus, "mine own bowels." Powerful, however, as it was, it was too feeble to urge him to compliance. He turned the conscientious suppliant away, on the ground that any other course would bring his own life into danger. Clear evidence that it was no trifling peril, it is when Daniel himself was about to plunge!

Had it not been for the assistance of Divine grace, it is extremely improbable that his resolution would have survived either this refusal itself, or the frightful intimation by which it was accompanied. But, raising his desires to heaven, and casting his care upon the Lord, he made another application to the steward (whom "mekar" signifies), the officer placed immediately over him. He addressed him, not with resentment on account of recent disappointment; but with the embittered feelings of one whose self-sufficient zeal had been opposed; but with the most gentle courtesy as his superior in station, and with that remarkable faith in God, which is the most prominent and noble feature in his character. "Prove thy servants, I beseech thee, ten days, and let them give us pulse to eat, and water to drink." The steward consented to a trial of ten days—an interval of fearful suspense to the officer who had thus connived at their proceedings, but calm and consolatory to the faithful youths. Whatever might be the issue of their conduct, they had the assur-

ance that they had preserved "a conscience void of offence," and in possession of that they had the pledge of Divine protection.

It is only to be remarked that God fully justified their confidence. At the end of ten days they were found even better in health than those who had partaken of the king's luxuries. And, as if still further to testify his favor to them, he rendered them wiser than all the others. Whenever the king inquired of them, "he found them ten times better than all the magicians and astrologers in his realm."—*Tales of Truth.*

(To be Concluded.)

Resist not Evil.

That the Christian religion should be neither propagated nor defended by the use of the sword is a settled question, at least amongst all Protestant churches. The only point of controversy is, as to whether those who "putting off the old man with his deeds" have been "born of the Spirit" of the "Prince of Peace," whose kingdom is not of this world, may leave the peaceable reign of Christ, and conform so much to the ways of this sin-polluted world as to take up arms in defense of earthly possessions.

But, since all admit that we are not to use the sword in the cause of Christ, nor even as a means of self-defense, where it is drawn against us because of our religion, why should it be a question of controversy as to whether we may use the sword in defense of earthly things? Is there, in the Bible, the least appearance of authority for supposing the Christian to have a better right to use the sword in defense of that which he is required to forsake (Matt. xix. 21, 27, 29; Luke xii. 33; Acts ii. 45, iv. 34), than that for which he has forsaken all to obtain? (Matt. xiii. 46.) And is it not strange that this doctrine, which is too absurd to be worthy of controversy, has become so universal?

Our Lord has positively forbid retaliation: "I say unto you that ye resist not evil." (Matt. v. 39). But this being too humiliating for the carnal mind, which "is not subject to the law of God," man, in his wisdom, since the Christian religion has become popular, ingeniously shields himself from obedience to this soul-humiliating law of Christ, by saying that the prohibition is to be restricted to those evils only which are imposed on us because of our religion, in proof of which, they refer us to the words of Paul: "But if any provide not for his own, especially for those of his own house, he hath denied the faith, and is worse than an infidel." And thus, "by good words and fair speeches, deceive the hearts of the simple." (Rom. xvi. 18.) But is it not strange, that they have so completely deceived the hearts of the simple as to make them believe that while they have no right to defend, by force of arms, that which is of more real worth than all the world, they may yet defend that which is of so little worth, that our Lord regarded it as even unworthy of thought (Matt. vi. 25); yea, requires us to forsake. (Luke xiv. 33.) "For all these things do the nations of the world seek after." (Luke xii. 30.) The express language of him who has "become the Author of eternal salvation unto all them that obey him" (Heb. v. 9), is this: "I say unto you that you resist not evil!" (Matt. v. 39.) And I appeal to the honesty of every intelligent man, to say what there is, either in the language as used by our Lord, or in the connection in which these words are found, from which we may draw the least inference, that it is to be restricted to those injuries only which are imposed because of our religion. If this had been our Lord's meaning, would he not have said so? And since he has not said so, who is wise enough to know that this was his meaning?

Inquiry.

Sinner, what hath earth to show
Like the joys believers know?
Is thy path of fading flowers
Half so bright, so sweet as ours?
Does a skillful healing friend
On thy daily path attend?
And, where thorns and stings abound,
Shed a balm on every wound?

Herald of Truth.

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CONFERENCES.

CONFERENCE IN VIRGINIA.

The Semi-Annual Conference of the brotherhood in Rockingham Co., Virginia, will be held at Weaver's Meeting-house on Friday and Saturday the 27th and 28th of September, 1867, and on Sunday, the 29th, Sacrament of the Lord's Supper will be celebrated. A hearty invitation is extended to all who desire to meet with the brethren there at that time.

CONFERENCE IN MONTGOMERY CO., PA.

Semi-annual Conference in Montgomery Co., Pa., will be held in Franconia's Meeting-house on the first Thursday in October.

CONFERENCE IN LANCASTER CO., PA.

Semi-annual Conference in Lancaster Co., Pa., will be held in Melling's Meeting-house on the first Friday in October.

CONFERENCE IN INDIANA.

Conference meeting in Elkhart Co., Indiana, will be held in Yellow Creek Meeting-house on the second Friday in October. The brethren from other parts of the country are cordially invited to attend. Those coming by railroad, by way of Chicago, from the West, or Detroit, from the east, will stop at Elkhart. Those coming by way of Toledo, will stop at Goshen. Those coming on the Pittsburg, Fort Wayne & Chicago R. R., can stop at Warsaw and take the stage to Goshen.

CONFERENCE IN MARYLAND.

The Conference for the State of Maryland and the adjoining Counties of Pennsylvania, will be held at Miller's Meeting-house, in Washington Co., Maryland, on the second Friday in October.

A REQUEST.

We have again several letters in our drawer with orders to send the HERALD OF TRUTH, but in which the writers omit to give the name of their Post-Office, County and State. We do not, therefore, know where to send these papers. If those who have thus written to us, will have the kindness to write again, and give their post-office address, we will forward their papers immediately. It is a well-known fact, that great dissatisfaction is often caused by such things: the printer is often severely censured for things which he cannot help. And it is hereby requested that all who do not get their papers regularly, or who have missed any of the numbers, will write and let us know, and we will use every means in our power to have the papers come to the subscribers regularly. We would also ask the kind indulgence of the patrons of the paper, as there are many difficulties connected with mailing so large an edition in two languages, and mistakes will happen to the most careful. It is our purpose to send the paper regularly to every subscriber, and give him the full worth of his money, and, as far as we know, we have done so; and yet many of the subscribers have failed to get their papers regularly, and some have failed to get any at all for several months at a time. This was owing, sometimes, to mistakes that were made

in mailing, sometimes to the fact that no address was given, sometimes to not being able to make out the address as it was written, on account of indistinctness of hand-writing, and sometimes (and very often is this the case) to some fault in the management of the mails over which we have no control. "When you write for the paper, therefore, be sure and give the name of your post-office, county, and state, in a plain, distinct hand, and we will also try and do our part in endeavoring to have everything done as correctly as possible, and probably many of the difficulties with which we now have to contend may be avoided.

He that Overcometh.

"What is life?" says the child to his father. "Life, my child, is a battle, in which the stoutest heart may fail, and the strongest lance may quiver." St. Paul speaks of a conflict between the flesh and the spirit, and St. James exhorts the Christian pilgrim, saying, "Resist the devil, and he will flee from you." Paul also writes to the Ephesians on this wise: "Finally, my brethren, be strong in the Lord, and in the power of his might." Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with the truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the Gospel of peace; above all things taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the Spirit, which is the word of God." Here we see the Christian soldier, the armor which he is to wear, and the nature and character of the conflict he is to wage, all distinctly set forth. He is engaged in a warfare, but the "weapons of his warfare are not carnal;" they are not made of iron and steel, and his foes are not his fellow-beings, but they are spiritual foes; not flesh and blood, but principalities and powers, the rulers of the darkness of this world, spiritual wickedness in high places: against these we need the sword of the Spirit, which is the word of God, and which is mighty to the pulling down of the strong-holds of sin and unrighteousness.

Paul also, when near the end of his earthly pilgrimage, looked back upon the weary, weary way, through which he had been led, and, like a veteran soldier of the cross, tried and true, broke forth in these words: "I have fought a good fight, I have finished my course, I have kept the faith." He looked upon his life as a long and unwearyed conflict between righteousness and sin; but he had proved himself a good soldier; he had fought a good fight; he had triumphed over his spiritual foes: he had overcome the world, and now there is laid up for him a crown of life, which the righteous judge will give to him in the last day, and not to him only, but to all them that love his appearing. St. John, in his Revelation, writes: "Be thou faithful unto death, and I will give thee a crown of life," and "he that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father and before the angels."

Hence, then, we gather, that our lives are a conflict between righteousness and sin, a warfare between the spirit and the flesh, that our weapons are given to us of God, and are truth, righteousness, peace, faith, sincerity, meekness, humility, love, prayer, even the whole truth contained in the word of God, and these are mighty to the pulling down of the strongholds of sin; and further, that he that is faithful in all these things, and fights a good fight,¹ remains steadfast in faith, endures to the end and overcometh.—to him shall be given a crown of life, and a white robe, and he shall sit down with Christ in his throne, even as Christ also overcame, and sat down with his Father in his throne. Rev. 3: 21.

What does this teach me?" says the reader. Come, let us reason together, and learn our duty from the words of truth our Savior left us.

Are you a sinner, impenitent and unconverted? You have heard the voice of the Lord calling to you, "Repent, for the kingdom of heaven is at hand;" you have read the Bible and its solemn warnings to all who disregard its solemn teachings; Christian friends perhaps have warned you to flee from the wrath to come; you have felt the strivings of the Spirit in your own heart, calling you to become obedient to the heavenly admonition, to accept the gracious invitation. Often and often you have felt that it was your duty to give heed to these things, and often you have determined that you would do so, and as often swerved from your resolutions, and failed to do that which you knew it was your duty to do, and which you even had determined to do. You have failed to overcome. You did not strive manfully; there were impediments in the way which deterred you therefrom, and you stand to-day under the wrath and condemnation of God; and if you should thus die, your never-dying soul must perish forever in hell, because you did not overcome; because you failed to stand up manfully and to grasp the proffered weapons, and to enter the conflict, and with Paul to fight the "Good fight."

But wherein must I overcome? inquires another. Perhaps you have been afraid of your friends and your comrades. You have imagined they would laugh you to scorn, and ridicule you, if you should try to be a Christian, and to serve Jesus your Savior, who died for you. This, then, is one thing that you must overcome, for Christ says, "Whosoever shall be ashamed of me and my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels."

Perhaps you have felt that the Gospel requires too much, that the sacrifice you had to make was too great. This too you must overcome, and this you can overcome by thinking that the happiness you are to obtain is greater still—worth more than the world with all its wealth, and power and honor, can purchase or give. It is happiness, such as eye hath never seen, nor ear ever heard and human conception never conceived of. All this shall be yours, if you are willing to overcome, and give up all these perishable treasures you love so much here on earth.

Perhaps you love gay companions, and places of vain amusement, such as theaters, balls, parties, dances, shows, and others of like character, that such things are sinful and corrupting to the human mind in their influences, no one of correct views and a sincere mind will pretend to deny; yet are the affections of some so strongly set upon these things that it requires a great effort to deny themselves so far as to abstain from attending them. Such should consider how much they lose by thus allowing their natural affections to overrule their better judgment, and how the attendance upon such places tends to withdraw the mind and the affections from all that is pure and holy, and fastens them more and more upon things that are corrupt, untrue, selfish, vain and sinful.

Another may be halting between two opinions, as to whether he should offer up his all at the shrine of wealth. His desire is to become rich, to accumulate wealth, to gather great earthly possessions, and he cannot spend the time to attend to religious duties. From early morn until late at night, the store, the office, the workshop, the garden, and the farm, need his presence, and his Bible lies on the table, untouched from one week's end to another; and even the Sabbath cannot be spared for the services of God; there are other things which must be attended to, though it is God's own day. Thus he passes on through the world, making all things subservient to his own desires, accumulating more and more of earthly treasure, and heaping up wrath against the day of wrath. He often thinks of the words of truth, as they occur to him, with warning and reproof, "What shall it profit a man, if he gain the whole world and lose his own soul?" "Go to, now, ye rich men, weep, and howl for your miseries that shall come upon you: your riches are corrupted, and your garments are moth-eaten, your gold and silver is canceled; and the rest of them shall be a witness against you, and heareth for his; he leatheth his own, as a shepherd leatheth his flock; yes as a parent leatheth his child by the hand. If we could only all think of these things, how easy it would be to overcome those vain desires, those corrupt affections, which only lead to sorrow and to endless death. Solomon says, "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth; and walk in the ways of thy heart, and in the sight of thine eyes;

but know thou, that for all these things God will bring thee into judgment." Eccl. 11:9.

Perhaps pride, and pomp, and show stand in the way, and keep thee from giving thyself to the service of him who died to save the poor lost sinner. Perhaps, you feel that you could be a Christian, if you were not required to lay aside your gay clothing, your ornaments with which you adorn your person; if you could wear rings, and chains, and beads, jewelry and ribbons, and make a display of yourself; that if you could be a Christian, as many in our day presume to be, and be clothed in fine linen, and fare sumptuously every day, it would be an easy matter; but now you must cast these aside, and humble yourself, withdraw from the world, and let your light shine. Oh! have you not the strength and the courage to do this? Think of him who was clothed in fine linen, and fare sumptuously every day, and what was his reward? Consider, that God resisteth the proud, but giveth grace to the humble." And he that overcometh, shall be clothed in white raiment, and shall not have his name blotted out of the book of life, but "I will," says Christ, "confess his name before my Father and before the angels." Behold the precious reward! It is for you, if you try, and overcome.

There is another who, perhaps, would wish to be a Christian, a follower of the meek and lowly Jesus; but he is bound hand and foot with evil habits. From his youth up he has been among those who have permitted the evil one to bind him with chains so strong and firm that it is almost impossible to break them. They break the Sabbath, dishonor their parents, use profane language, curse and swear, and drink, and smoke, and chew, and lie, and are dishonest in their dealings, and possess many other habits of like character. Such have been his associates, his companions, and he has indulged himself with them; yet knows that they are all wrong, and often feels that he ought to leave such associates, and reform his character by renouncing all these things, and openly declaring his intentions; but habit weighs upon him; it is hard to leave the old, well-trodden path. He is, perhaps, not yet entirely hardened, but that he still goes to hear the word of God preached occasionally, and sometimes may read the Bible, and the instructions he receives make a deep impression on his mind, and he often resolves to do better, but fails to carry it out. Let him consider once more that the promise is to him that overcometh. Be strong, and try again. Come, like the returning prodigal; thy heavenly Father bids thee welcome; Jesus stands ready to save; he came to seek and to save that which is lost. Therefore, despair not; arise in the strength of God, cast off the bondage yoke of sin, the heavy chains of evil habit, strive for the mastery, and overcome.

Another may be halting between two opinions, as to whether he should offer up his all at the shrine of wealth. His desire is to become rich, to accumulate wealth, to gather great earthly possessions, and he cannot spend the time to attend to religious duties. From early morn until late at night, the store, the office, the workshop, the garden, and the farm, need his presence, and his Bible lies on the table, untouched from one week's end to another; and even the Sabbath cannot be spared for the services of God; there are other things which must be attended to, though it is God's own day. Thus he passes on through the world, making all things subservient to his own desires, accumulating more and more of earthly treasure, and heaping up wrath against the day of wrath. He often thinks of the words of truth, as they occur to him, with warning and reproof, "What shall it profit a man, if he gain the whole world and lose his own soul?" "Go to, now, ye rich men, weep, and howl for your miseries that shall come upon you: your riches are corrupted, and your garments are moth-eaten, your gold and silver is canceled; and the rest of them shall be a witness against you, and heareth for his; he leatheth his own, as a shepherd leatheth his flock; yes as a parent leatheth his child by the hand. If we could only all think of these things, how easy it would be to overcome those vain desires, those corrupt affections, which only lead to sorrow and to endless death. Solomon says, "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth; and walk in the ways of thy heart, and in the sight of thine eyes;

Perhaps, you are a young man, and your thoughts and aspirations are turned towards the high places of earth. To be numbered with those who have chosen honor, and fame, and renown as the chief object of their pursuit, may be pleasing; but you have chosen a dangerous path. Behold the stagnant pools of sin and corruption, that lie in the way; and how many snare beset you on every side; and after all, when you have reached the highest pinnacle of fame and stand above all your fellows, a common lot is yours:

"Death levels all, both great and small."

and in the grave human distinctions are unknown. What, then, is your gain if you have neglected the *one thing needful*? If the pursuit of honor, or any other object, leads you astray from God, then it is your duty to let it go. If your inclinations and desires bind you thereto, overcome them. True honor lies in the Christian's path; true greatness in the service of God. He that humbleth himself shall be exalted. True honor is for him who in the right is strong; who "dares do right;" who, with Moses of old, can trample the treasures of Egypt under his feet, and choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.

Perhaps you are one of those doubly unfortunate ones who have yielded to sensuality and lust in its most fearful and abominable forms. Perhaps, you have fallen into some of those terrible crimes against God and nature, of which the apostle Paul speaks in his epistle to the Romans. If this be the case, then give heed to words of admonition addressed to you. Govern your own passions; rule your own spirit; resist the temptations that surround you; overcome your own lusts. Blessed are the pure in heart; for they shall see God; and *he that overcometh* his own passions, and yields not to sin, but is strong in that which is right and acceptable before God; the same shall obtain the crown of life.

Time and space bid me close; at some future time these remarks may be continued.

PS.—If LEWIS YODER will send us his P. O. address, we will be able to answer his letter.

The Hour of Prayer.

BY CHARLOTTE ELLIOTT.

My God, is any hour so sweet,
From blush of morn to evening star,
As that which calls me to thy feet
The hour of prayer?

Blest is that tranquil hour of morn,
And blest that hour of solemn eve,
When on the wings of prayer upborne,
The world I leave.

For then a day-spring shines on me,
Brighter than morn's ethereal glow;
And richer dews & send from thee
Than earth can know.

Then is my strength by thee renewed,
Then are my sins by thee forgiven,
Then dost thou cheer my solitude
With hope of Heaven.

No words can tell what sweet relief
There for my every want I find;
Wha! strength for warfare, balm for grief,
What peace of mind.

Hushed! is each doubt, gone every fear;
My spirit seems in heaven to stay;
And e'en on the penitential tear
Is wiped away.

Lord, till I reach thy blissful shore,
No privilege so dear shall be,
As thus my innocent soul to pour
In prayer to thee.

Correspondence.

From Woodford Co., Ill.

I take this occasion to give the readers of the *Herald of Truth* an account of a journey which I and my wife, in company with Bro. J. M. Brennenman and Sr. Catharine Hartman, made to Mahaska County, Iowa. As Bro. Brennenman, however, has already given a full account of his whole journey, I will only give an account of our journey from the place where he parted from us in Iowa. On the 3rd of June, we commenced our journey. On the 10th, Bro. Brennenman left us, continuing his journey still farther westward, while we spent the day in visiting the friends, brethren, and sisters, and remained all night with Bro. Peter Beiter. The 11th we likewise spent in visiting, staying all night with friend Peter B. Beiter. On the 12th, we had meeting in the afternoon at Bro. Peter Y. Beiter's, and stayed all night with Bro. Henry Beiter. On the 13th, we went home with Sr. Gehman and her son, who had attended meeting the day before, and lived about eight miles from there. Having enjoyed a pleasant entertainment, we set out, the next morning, on our way homeward, and were brought by Bro. Gehman to Oskaloosa Station, where we got on the train about 10 o'clock. We reached Burlington City about five o'clock, P. M., and went the same evening yet from there to Monmouth, where Bro. Jacob M. Hershey kindly received and entertained us for the night. The next morning, Bro. Hershey's son and daughter accompanied us to the station, where we got on the train about seven o'clock. We arrived safe at Washington, Ill., by two o'clock, and by evening reached home safe and sound, but did not find our friends all well. A few days after we had left home, our youngest son was taken with a severe fever, which had greatly weakened him. He is, however, much better again, and we hope he may by the help and blessing of God recover again. I feel heartily thankful for the love and friendship which was shown us everywhere by the brethren and sisters. May God bless and reward you for it in time and eternity. Amen.

JOST BALLY.

Questions & Answers.

A QUESTION.—Matt 19:9, it is said, "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." Query.—What is forbidden here? putting away one's wife; or marrying another? or, in case of fornication, is it permitted to do both? An answer is required.

A BROTHER.

ANSWER:—It seems to me that neither a prohibition nor a permission is expressed here. Simply what constitutes the crime of adultery is here explained; or, at least, one form of this crime: namely, marrying another wife while the former wife is still living, even though she may have been previously divorced, with the single exception in the case of fornication. In case she be guilty of fornication and her husband put her away and marry another, he seems not to be considered guilty of adultery; but yet I do not think it can be shown anywhere in the Bible that it is right for a follower of Christ to put away his wife for any cause whatever, be it fornication or faithlessness in any respect. If however the wife depart of her own accord, he can let her depart and he still be free from guilt. 1 Cor. 7:15. If we have the Spirit of God, we will do as the Spirit of God prompts or leads us to do; and in this case we have the nature of the Spirit of God clearly and graphically described in reference to the point in question in the third chapter of the prophet Jeremiah, where the violation of the marriage vow is made use of by the prophet, in a figure, to illustrate the faithlessness of the Jews to their God.—K.

2. Will those that have been working in the vineyard of the Lord for a length of time receive a higher seat in Heaven than those that came in at the "eleventh hour?" G. MUMAW.

Ans. Every man's reward shall evidently be according to his work. He will receive for his work just what he earns or deserves; neither more nor less. A gift is that which a man receives without doing or paying anything for it. Our life and our powers or means of working and doing constitute the gift of God in this world; and the "unspeakable gift" that is still offered of God to every individual of the human race equally without distinction of person is life everlasting in the world to come. But a reward is not a gift.

The above question evidently has reference to the reward only; it is therefore proper to keep in view the distinction between reward and gift; as otherwise wrong conclusions would most likely be arrived at. Properly speaking, therefore, we should perhaps not consider our present life and capacities as a gift, but as a possession still belonging to God, and only committed to our care and safe-keeping until he demands it of us again. If we discharge this service faithfully he requires of us, we shall receive full wages or reward for our labors: if we are negligent or indolent, our reward will be proportioned strictly to the worth and merit of our deeds. If one man earns as much in an hour as another does in ten hours, he will, of course, receive the same reward; otherwise not. The parable (Mat. 20) in which it is said that a householder hired laborers into his vineyard, and paid those he had hired at the eleventh hour as much as those that were hired in the morning, teaches nothing inconsistent with strict justice to all. Those that were hired at the third, the sixth, the ninth, and at the eleventh hour were all evidently at their proper places where their duty naturally required them to be, and were immediately to work as soon as work was given them to do. They were standing in the market-place, waiting to obtain work to do, and were idle only because they had not the opportunity to work, and to earn something for themselves. They told the truth when they said, "Because no man hath hired us;" and the householder, satisfied with the reply, promised to give them whatever is right, without specifying any special wages. From the fact that he judged it right to give the last as much as the first with whom he had made an especial agreement to give them a penny a day, and that those who were first hired manifested an envious disposition lest others should receive more than themselves, we have good reason to infer that the first had made no effort to advance the interests of their lord any further than only to do what they imagined to be necessary in order to obtain the penny; whilst those who were hired at the eleventh hour, having but a short time yet to earn anything, labored faithfully and diligently to earn whatever they could, and were repaid accordingly.

Then to make the application, who, in this enlightened land of ours, can truly say, "No man hath hired us?" Who can say, "We have been waiting in the market-place to be hired, and no man hath given us any work to do?" Are not Bibles strewed all over the land, and the ministers of God on every hand telling every one what our Lord in heaven wishes and commands us to do? Have we all been ready and willing to put our hand to the work as soon as called or asked to work? Have we felt that we were idle, and waiting with a ready heart to serve our heavenly Master at the first warning? Have we not tried to avoid the service of God? Have we not sought ways and excuses to put off repentance from time to time and to enjoy the pleasures of this life as long as possible? Have we not knowingly, and some of us perhaps designedly, often neglected or refused to comply with the known will of God, thinking that repentance on our death-bed, or at the "eleventh hour," will secure to us heaven with all its joys? I know of no promise, no example, no hope, held out in Scripture, that any one in the light of clear convictions, willfully resisting the strivings or callings of the Holy Spirit within him, can ever come to repentance, without which heaven cannot be obtained. The penitent thief on the cross had doubtless never known anything about God's law and his grace before he was hung on the cross with his Savior. It, therefore, conclude from the teachings of God's word, that every man's reward will be according as he has been faithful and earnest in laboring for and serving God from the first moment that light and conviction were felt

in the heart to the end of his life, and not absolutely in proportion to the time he may have professed to be a laborer in the Lord's vineyard.—K.

3. What instruction does the Savior wish to convey to us in the account of the Galileans, whose blood Pilate had mingled with their sacrifices (Luke 13)? How did Pilate mingle their blood with their sacrifices?

4. In the parable of the lost son (Luke 15), who is represented by the younger and who by the elder son? J. F. N.

For the Herald of Truth.

At the Grave of my Mother.

Let peace around this tomb-stone be—
Sweet peace of God. Ah! they have laid
A mother here beneath this shade;

And more than good was she to me.

Blessings on me she shed like dew :
She was to me like a mild star
That shines from better worlds afar:
Ah! no reward can pay her due.

She fell asleep. They laid her here :
Soft, sweet assurance came from God,
And breathed a fragrance round the sod,
As balm to sorrow and to fear.

And here she rests, from trouble free,
Till Jesus with a smile shall call
Her dust. Ah! she was good to all—
And more than good was she to me.

MICHAEL SHOWALTER.

Aug. 25, 1867.

Children's Column.

For the Herald of Truth.

The Right Kind of Words.

DEAR YOUNG FRIENDS—I have had many thoughts about writing something for you, because I have a very warm feeling toward boys and girls, and like to do them good, when I can. If I can write anything that you will like to read, and that will encourage you to choose the right and to leave the wrong, I shall feel well repaid for any labor it may cost me.

Words, you know, are used to tell our thoughts to others. When we have kind thoughts, we use kind words to tell them; but if we happen to have cross and ugly thoughts, then what kind of words are we apt to use? There are as many kinds of words, as there are kinds of thoughts. If we try to have only good and pleasant thoughts, we shall not be likely to use other than good and pleasant words, when we tell our thoughts to others. If we would use the right kind of words, we must get and keep the right kind of thoughts in our hearts. But before we can do this, a great change is needed in our hearts. Our hearts are by nature very bad. The Savior who came into the world and died for us, says, "From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness" (Matt. 7: 21, 22). The reason why some people use bad words, is because their hearts are not pure. Whoever would be a true Christian, and go to heaven when he dies, must ask God to give him a new heart, that shall be good, and that shall have love to God and all men. He must be born again. When this great change has taken place, then he will have good thoughts, and will use good words; still as long as we are in the world, we shall have some evil thoughts to struggle against.

Is it not very wonderful that there is a good and loving God up in heaven, who hates sin, and who knows every thought of our

hearts, and hears every word we say? *Nothing is hid from the eye of God. He sees right into our hearts.* The Bible says, "The Lord looketh from heaven; he beholdeth all the sons of men" (Psalm 33 : 13); and "He knoweth the secrets of the heart" (Psa. 44 : 21).

If we could all bear in mind that HE who gave us only begotten Son for us, and who gives us life, health, food, drink, clothes, homes, friends, the Bible, and who has kept us safe through many dangers, NEARS US, I think we would never feel like saying a cross, false, or ugly word. How could any one use a bad word, or do a bad deed, if he only stopped long enough to let the solemn words of the Bible (Genesis 16: 13); "THOU GOD SEEST ME," flash into his mind and awaken his conscience?

"Kind words can never die,
Cberished and blest,
God knows how deep they lie
Stored in the breast."

They make the giver and the getter both happier. They chase away gloomy thoughts, cause good feelings among friends, and soften the heart of an enemy. The Bible says, "A soft answer turneth away wrath; but grievous words stir up anger. The tongue of the wise useth knowledge aright; but the mouth of fools poureth out foolishness" (Proverbs 15 : 42).

To many a troubled one, kind words are a more welcome gift than treasures of gold and silver; yet they cost nothing, and thank God, never will cease so long as there are people with kind hearts in the world. If we would speak kindly to or of others, we must think of the better side of their hearts; for I suppose, there is nobody in the world so utterly bad that there is not a praiseworthy spot somewhere about him.

I would not say a word that would cast a cloud upon any happy young heart without cause, for sorrow will come soon enough; but I would say to every boy and girl who may read this, now is the time for you to begin to govern your tongue.

"God bless the little children,
We meet them everywhere;
We hear their voices round our hearth,
Their footsteps on the stair.
Their kindly hearts are swelling o'er
With mirthfulness and glee;
God bless the little children,
Wherever they may be."

Your friend, JONATHAN K. HARTZLER.
Belleville, Pa., August, 1867.

Instructions to the Young, in the Principles and Practice of the Christian Religion.

IN QUESTIONS AND ANSWERS.

XXXI. OF THE MINISTRY.

1. Who were the officers of the primitive church?
A. They were those who were called of God and set apart by the Church to the special duties of the ministry. 2 Tim. 4: 5. Acts 20: 23. 1 Pet. 5: 2.

2. By what names were they designated?

A. They were called apostles, prophets, evangelists, priests, teachers, bishops, &c. Eph. 4: 11. 1 Tim. 3: 2-7.

3. For what purpose were these appointed?

A. "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. 4: 12.

4. What are the offices recognized by the Church at the present day as in accordance with the word of God and the example of the apostles?

A. The office of bishop and minister of the word.

5. What manner of men do the scriptures require to fill these offices?

A. They must be men of good report, of blameless and temperate lives, of meek and quiet spirit, and faithful and just in the duties and responsibilities of their office. 1 Tim. 3: 1-7. Tit. 1: 7-9. 28: 20.

6. What are the duties of the bishop?

A. The bishop is to be an example to the flock; he is to watch over his church, to preach the word and administer the ordinance of baptism, the Lord's Supper, &c. 1 Thess. 5: 12-13. 1 Tim. 5: 17.

7. What are the duties of the minister of the word?

A. It is the duty of the minister of the word to preach the Gospel and proclaim the glad tidings of salvation to all men. 2 Tim. 4: 5.

8. What other offices in the church does the Scripture recognize?

A. The office of deacon. Acts 6: 1. 1 Tim. 3: 8.

9. What should be the character of the deacons?

A. They should be men of piety and experience, temperate in their habits, faithful in the discharge of their duties, strong in the faith, blameless and of good report. 1 Tim. 3: 8-13.

10. What are the duties of a deacon?

A. The duties of the deacon consist in attending to the secular wants of the church; they are to care for the poor, the widows and the orphans, and to distribute to them the alms of the church according to their necessities, to aid the bishops and ministers in the discharge of their duties and assist them in maintaining the discipline and ordinances of the church. 1 Tim. 3: 13. Acts 6: 1. Eph 4: 28.

11. How are the several offices of the church usually filled?

A. Candidates are usually elected by the church from among their own number, and the officer needed is then chosen from these candidates by lot, according to the example of the apostles. Acts 1: 25-26.

12. How should we feel towards those whom God has thus appointed as ministers in his church?

A. We should love and respect them, and "esteem them very highly in love for their work's sake." 1 Thess. 5: 12-13.

XXXII. REPENTANCE AND FAITH.

1. How can we become true children of God?

A. By repenting of our sins and believing on the Lord Jesus Christ. Acts 2: 38. 16: 31.

2. What is repentance?

A. True repentance consists in being sorry for our sins, in turning away with abhorrence from that which is evil, with a firm determination to sin no more and to live a pure and holy life according to the will of God. 2 Cor. 7: 10. Jas. 4: 9. Isa. 55: 7. Jn. 8: 11. Lu. 19: 18.

2. What is true faith?

A. It is a sure knowledge and evidence of the truth of all that is revealed to us in the holy Scriptures; and an humble reliance that remission of sins, justification and eternal life, are freely given unto us of God, through Jesus Christ our Lord. Eph. 2: 8. Heb. 11: 1.

4. What is promised unto those who truly repent and believe on the Lord Jesus Christ?

A. Their sins shall be forgiven them and they shall be accepted of God as his own dear children. 2 Chron. 7: 14. Ezk. 33: 18.

14. Rom. 8: 12-17. Lu. 15.

5. What change takes place in a person when he thus repents and believes in Christ?

A. He becomes a new creature; old things are passed away; behold all things are become new. 2 Cor. 5: 17.

6. What is this change called?

A. Conversion, or the new birth.

7. Is this necessary to salvation?

A. Except a man be born again, he cannot see the kingdom of God. Jn. 3: 5-8.

8. By what agency is this change accomplished in the human heart?

A. By the power of the Holy Spirit. Jn. 3: 6-8.

9. What is further required of those who desire to serve God?

A. They are required to observe the ordinances of his church and obey all the commandments of the Gospel. Matt. 5: 18, 19, 28: 20.

10. What command of our Lord stands in intimate connection with that of repentance and faith?
A. Baptism. Matt. 28: 19. Mk. 16:16. Acts 2: 33.

Scripture Illustrations.

THE EASTERN PLOUGH.

This article is differently made from what is customary among us. It is lightly built, and constructed with the least possible outlay of skill or expense. It consists of two poles, which cross each other at the ends near the ground. The pole turned towards the oxen is fastened to the yoke, and draws the implement; the one turned towards the driver serves, at one extremity, as a ploughshare, and at the other, as a handle. I first saw this plough in use in the neighborhood of Gaza, the country of the Philistines. I often saw the peasants breaking up the soil, and always with a plough having but one handle. The fashion of it recalled to my mind the manner in which the Savior has expressed himself in reference to the inconstant, faithless disciple. "No man, having put his hand to the plough, and looking back, is fit for the kingdom of heaven" (Luke 9: 62.) It was interesting to mark this instance of exact conformity to oriental habits. Had the plough in that country been made as ours is made, the language would have been, "No man, having put his hands to the plough, and looking back, is fit for the kingdom of heaven." A learned commentator, uninformed in regard to this point, would be apt to talk of a grammatical figure here, of an exchange of the plural for the singular, for the sake of a more definite expression. Some diversity in the construction of the plough may be expected to be found in different parts of the land; but the prevailing form, as I infer both from what I observed and the testimony of others, is that described above.

As the soil is generally thin, and the plough so light, the machine glides rapidly over the surface; and, unless the laborer, therefore, keeps his eye fixed on it, the plough is liable to slip aside, without breaking up the earth at all. The Savior's illustration implies the necessity of such vigilance, and is founded on the circumstance here mentioned. The calling of the Christian requires singleness of aim, decision, perseverance; and he who fails to exert these qualities, though he may seem to have taken some of the first steps in the path to heaven, will never reach that blessed world.

The plough is drawn by oxen, sometimes by camels, and also, by cows and heifers. I saw all these animals employed at different times, in this branch of agriculture. This use of heifers in ploughing is recognized as an ancient practice in Judges 14: 18.

OX GOAD.

As the driver of the team employs but one hand in holding the plough, the other hand is at liberty for carrying a goad. This is a very different affair from our ox-goad. Maundrell, who had the curiosity to measure several of these goads, found them to be "about eight feet long, and at the biggest end, six inches in circumference. They were armed at the lesser end, with a sharp pricker for driving the oxen, and at the other end with a small spade or paddle of iron, strong and massy, for cleansing the plough from the clay that encumbers it in working." He speaks of those which he saw in the north of Syria; those that I saw in the south I should judge to be quite as large. It is manifest that such an instrument, wielded by a strong arm, would do no mean execution. It is easy, therefore, to credit the account of Shamgar's achievement, who made such havoc among his enemies with an ox-goad. See Judges 3: 31. We may suppose, however (so fragmentary is the notice), that he was not entirely alone; that some others rallied to his aid with such implements of labor as they could snatch at the moment.

A PROVERB OF THE HEBREWS.

The beam and yoke of the plough are so short that the driver, standing behind the oxen, is able to reach them with his long goad. Hence, as he stands there, and applies his goad from that position,

for the purpose of directing his team, a refractory animal would naturally kick against the sharp iron when pierced with it. Out of this fact arose the proverb so aptly quoted in the narrative of Paul's conversion: "Saul, Saul, why persecutest thou me? It is hard for thee to kick against the goads;" that is, his opposition to the cause and will of Christ would be unavailing; his continuance of it would serve only to bring injury and ruin on himself. See Acts 26: 14. The same proverb was current among the Greeks and Romans; for in early times they used a plough of like construction, which they directed with one hand, while they held the goad with the other.

TREADING OF GRAPES.

A missionary friend, stationed at Aleppo, whom I met at Beirut, informed me that the ancient practice of treading out grapes with the feet still lingers among the mountains of Lebanon. The Koran discourages the cultivation of the vine, and hence this operation is by no means so common a sight as it was when the Jews had possession of the country. He described to me the ordinary process as follows. A hollow place, usually a rock, is scooped out, considerably deeper at one end than the other. The grapes are put into this trough, and two or more persons, with naked feet and legs, get into it, where they jump up and down, crushing the fruit as they trample on it, while, to enliven their labor, they often sing at the same time. The juice flows into the lower part of the excavation. It was mentioned that the place for treading out the grapes is sometimes dug in the ground, lined, probably with a coating of stone or brick. The expression in Matthew 21: 23, "and he digged a wine press," in his vineyard, may allude to such an excavation; though some think it refers to a trough in the earth for receiving the liquor from a footpress placed over it.

As the treaders go on with their work the grapes are liable to break or burst, with an explosive noise, and to bespatter them with the blood-red juice from head to foot. Some of the grapes, after this process, need to be pressed still more. For this purpose, a board is placed on them, and a heavy stone screwed down upon it by means of a lever. Such, no doubt, was the ancient wine-press, in its rudest form.

But, from the nature of the case, we should not expect here a rigid conformity to any one model. Dr. Robinson describes a wine-press which he saw at Hebleh, near the site of Antipatris (Acts 23: 31), which was hewn out of a rock and divided into two parts. The upper and more shallow part was the place where the grapes were put, the lower and deeper one was the place for receiving the liquid pressed out of them. It was a work, no doubt of the ancient Hebrews or Philistines; since this part of the land passed, alternately from the hands of one race to the other. No vineyards exist in that region at the present time. Dr. Chandler, writing from Smyrna, speaks of a wine-press which he saw there of a different fashion still. "The vintage had now begun; the juice of the grapes was pressed out for the wine; a man, with feet and legs bare, was treading the fruit in a kind of a cistern, with a hole or vent near the bottom, and a vessel underneath to receive the liquor."

Some of the most beautiful as well as sublime imagery of the sacred writers is derived from this sphere of rural life among the Hebrews. The following are some of the passages which exemplify this remark. Isaiah (63, 1, sq.) says, with an allusion to those who tread the wine-press, and are stained with the juice of the grapes,

"Who is this that cometh from Edom,
With dyed garments from Borrah!
This that is glorious in his apparel,
Traveling in the greatness of his strength?"

The answer is,

"It is I, who speak in righteousness,
Mighty to save."

Again, the interrogator asks,

"Why is thy raiment red,
And thy garments like him who treads the wine-press?"

The answer is,

"The wine-press trod I alone,
And of the nations no one was with me;
And I trod them in my anger,
And trampled them in my fury;
So that their blood was sprinkled on my garments,
And all my raiment I have stained."

The same prophet (16: 10) announces the fall of Moab, thus:

"Taken away is joy and gladness from the garden,
And in the vineyards shall they not sing nor rejoice.
In the wine-presses the treader shall not tread;
The vintage-shout I have hushed."

Jeremiah (25: 30) has in view the same festive scene:

"He shall roar mightily against his habitation;
A vintage-cry, like that of grape-treaders,
Shall he take up against all the inhabitants of the earth."

For another similar description see Jeremiah 53: 33. Language derived from the wine press is applied often in a figurative manner. Thus, the pressing out of the blood-red juice of the grape denotes the slaughter or punishment of the wicked. This is the origin of the awful representation in Revelation 14: 19, 20. The prophet Joel (3: 13) had already expressed himself to the same effect

"Put forth the sickle; for ripe is the harvest.
Come, tread; for full is the press.
Overflowing are the vats; for great is their wickedness."

Married.

On the 11th of August, in Elkhart County, Indiana, by Daniel Brennenman, CHRISTIAN GOOD and MARY SESENICK, both of the above-mentioned County.

Died.

On the 8th of August, in Walnut Creek Township, Holmes Co., Ohio, MAGDALENA, wife of Jonathan MILLER, and daughter of Jacob Stutzman, died, aged 36 years, 8 months, and 13 days. She was buried on the 9th, at Walnut Creek Meeting-house Burial-ground. Funeral services were delivered by Abram Mast and Eli S. Miller from 1 Cor. 15: 49-58, Eccles. 3: 16-18, and Rev. 14: 12-13. She was married seventeen years and leaves nine children, the youngest of which is only seven months old, and a husband besides a large number of friends to mourn their loss. The Lamb in the midst of the throne shall feed her and lead her unto the living waters; and God shall wipe away all tears from her eyes. She was a sister in the Ohio Mennonite Church, and is now, we hope, and will be forever happy under the protection of the Most High.

ABRAHAM MAST.

On the 21st of June, JACOBINA KINSINGER, aged 18 years. A funeral sermon was preached by Pre. Joseph Augspurger.

On the 7th of August, son of John Sloneker, aged 5 months and 15 days. A funeral sermon was delivered by Pre. Joseph Augspurger from Matt. 19: 13-14.

J. A. SLONEKER.

On the 11th of August, in York County, Canada West, of apoplexy, SARAH, wife of Jacob BURCHHOLDER, aged 10 years, two months, and 16 days. Her maiden name was Bercki. She was buried at Weinhau's Churchyard. A funeral sermon was preached from 2 Cor. 4: 16-18, by Bro. Jacob Weinhau in German, and by J. Stecky from the same text in English. She was a sister in the Mennonite Church.

DANIEL B. HUBER.

On the 16th of July, in Westmoreland County, Pa., of palsy, DAVID MUMAW, aged 86 years, 4 months, and 16 days. He was buried on the 17th. Funeral sermons were preached by Jacob Blauch, of Somerset Co., and by John D. Overholt, of Westmoreland Co., from Rev. 1: 13.

JOACHIM BLAUCH.

On the 22nd of July, in Carnarvon Township, Lancaster County, Pa., ANNA WITMER, aged 60 years, 1 month and 17 days. Preachers Tobias Wanner and George Weber delivered impressive sermons from Rev. 1: 3.

JOACHIM BLAUCH.

On the 18th of July, in Montgomery County, Pa., of spotted fever, MICHAEL R. son of Daniel and Mary LANDES, aged 19 years, 11 months, and 24 days. He was buried at the old Skippack Mennonite Burial-ground. Funeral sermons were delivered by Abraham Wismer and Henry Neisz.

On the 15th of July, at the same place, WILLIAM T., son of Joseph W. and Mary Z. HUNSICKER, aged 11 months and 24 days.

On the 23rd of August, in Allen County, Ohio, of typhoid fever, Bishop JOHN THUR, aged 66 years, 6 months, and 5 days. His remains were committed to their final resting-place, on the 25th, in the Swiss Mennonite Burial-ground, in the presence of a large concourse of friends, brethren, sisters, and neighbors. He leaves a wife and nine children to mourn his departure. Funeral addresses were delivered by Bro. Christian Kulp in German, Bro. Geo. Bronnenman in English, and Bro. John Moser in German, from 2 Tim. 4: 6-8; and at the grave another address was delivered by Bro. David Geiger. He was married on the 13th of September, 1832, to Christina Bechtel and on the 25th of September, 1843, was ordained by lot a preacher of the Gospel, and by a unanimous vote was chosen to the office of Bishop, on the 6th of October, 1857. He was the father of thirteen children and fifteen grandchildren, thirteen of whom are still living. He faithfully discharged the duties of his office, and, as a good shepherd, he cared for his flock. But now has the Lord inflicted on his family a deep wound, and the vacancy caused by his death will be deeply felt by the church. But God is good: he wounds that his hand may heal; and God does all things well.

PETER HARTMAN.

On the 19th of July, in Wadsworth Township, Medina Co., Ohio, of general debility, BARBARA GEISLER, aged 99 years, 10 months and 20 days. Her maiden name was Kulp. She was born in Lehigh Co., Pa., on the 19th of August, 1767. Soon after her marriage, she joined the Mennonite Church, of which she was a faithful member until her death. In the spring of 1800, she removed with her family to Canada, where, after a residence of five years, her husband was killed by the falling of a tree. Since that time, a period of 62 years, she lived a widow. She removed to Wadsworth, in Medina County, Ohio, about 50 years ago, where she lived with her daughter, wife of John Long, deceased. Her memory was unusually retentive until within the last year, when it began gradually to fail. During the last six weeks of her life, she was confined to her bed. Her funeral sermon was preached by — Suttler and Abm. Rohrer, from 1 Pet. 1: 13. She had eight children, five of whom are still living, and were present at her funeral, the oldest being 81 years, and the youngest 63 years of age. She had, also, as near as could be ascertained, 75 grandchildren, of whom 60 are still living, 281 great-grandchildren, of whom 204 are still living, and 62 great-great-grandchildren, of whom 52 are still living. The whole number of her posterity is 526, of whom 421 are still living.

In Elkhart Co., Indiana, on the 28th of July, of typhoid fever, sister REBECCA, wife of Daniel Hoover, aged 37 years and three months. An aged mother, a fond husband and six children, and a large concourse of relatives and friends followed her to the grave. She suffered much during her sickness, which she bore with patience and resignation; though at times her mind was much bewildered, she still seemed to have a firm reliance on her God and a well-grounded hope. It was my privilege to visit her during her illness, but found her so feeble that it was thought she could not be broken to profit. She recognized me and seemed glad to see me, and after I had bid her farewell and left the room, she called for me again, desiring to hear words of admonition. Her funeral sermon was preached by J. M. Christopher, Daniel Brundage, and the writer, from Isa. 38: 17.

On the 22nd of July, in Elkhart Co., Ind., of spotted fever, from which she suffered about five months, EMELINE, daughter of John and Elizabeth SHAW, aged 10 years, 11 months, and 10 days. Though so young in years, she talked a great deal during her illness, and did not seem to dread death, but expressed her desire to die and be released from suffering. She selected several hymns during her illness, which she desired to have sung at her burial. One of which was "I am glad that I am born to die," &c., which she requested to have sung at the house, and the other the German hymn "So grabet mich nun immer hin," &c., which she requested to have sung at the grave. She also requested that her shroud and coffin should be plain. Let us as parents learn from the above circumstances the value of storing the minds of our children with religious knowledge, and inculcating into their young minds correct principles. She had also selected Jer. 22: 10 as a text from which she desired her funeral sermon to be preached.

D. B.

On the 21st of June, in Towamencin Township, Montgomery Co., Pa., JOHN DRAKE, aged 76 years and 5 days. He was buried at Towamencin Meeting-house. Funeral sermon was preached by Henry Nice and S. M. K. Huber.

On the 25th of July, in the same township, of dropsy, JOSEPH MUNAWER, aged 43 years, 7 months and several days. He was buried at Plain Meeting-house. Funeral sermons were preached by Jacob Kulp, Jacob Loux, and Henry Nice.

ment they believed this falsehood they fell, and guilty dread of God took the place of confidence and love.

The very beings who but a few moments before were sending up their songs of love and joy, and forming no unhappy harmony with the loftier songs of heaven, are now in terror fleeing from the sound of the Lord's voice, and trying to hide themselves among the trees in the garden. Why is Adam now so unhappy? As yet there is no change in his outward surroundings. The fruits are as pleasant to the taste, the flowers as fragrant to the smell, the air as balmy, and the music of the birds as sweet as ever. His body is yet in paradise, but in his soul have begun the very elements of hell—a plain proof that no outward possessions can make man happy, while his soul is estranged from the fountain of all good.

In "Immanuel, God with us," we see Satan's lie fully refuted. We see the God we supposed was full of vindictive wrath, coming near to us in human flesh, with the tear of pity in his eye, and words of inviting love upon his lips. We see that God so loved us, that he stepped from his throne at the very summit of glory, and sought for us on the mountains of sin. We see that we do not need to do anything to make God love us, for that love has existed all along; that we do not need to do something to reconcile God to us, for whoever was in the wrong must come and be reconciled to the right; hence God is in Christ reconciling, *not himself to the world, but the world to himself.*

In short, we see that, as man departed from God by believing Satan's lie, and disbelieving God's truth, so he must return by disbelieving Satan's lie, and believing God's truth. And as he lost his happiness when he lost his confidence in God's disinterested love, so he can never regain his happiness till he believes in that love as displayed in Christ Jesus. Hence it is written, "*Acquaint thyself with God and be at peace with him.*" And again, "*They that know Thee shall put their trust in Thee.*" That is the moment they really *know God*, as he is revealed in the Gospel; that moment they are at peace with Him. But a man may know about God, and yet not know God. He may be a profound theologian, and be able to discourse eloquently upon the attributes of God, and yet in the true spiritual sense know no more of him than a Hottentot. To know God is to know him as my forgiven Father and this I can only know through Jesus Christ His Son.

In the light of these remarks, how important does the doctrine of Christ's divinity appear! Take away that truth out of the Bible, and you shatter to pieces humanity's life-boat, and leave man a miserable wreck upon the shores of eternity. This is the key-stone of that bridge that crosses the gulf of human despair, and let it be taken away and the whole fabric falls to pieces. This is the most dangerous error that has ever cursed our world, for it strikes at the root of the atonement, the only hope of man. Hence when Infidels would destroy Christianity under the most plausible form, they have begun by denying the divinity of Christ. If some being, vested with great power, wished to destroy our solar system, it would not be necessary to go from orb to orb, destroying one after another; it would only be necessary to dash out the sun, and the whole would rush wildly into one mass of ruin. So men wishing to be called Christians, have taken away our Lord's divinity, and thus removed the life and power of the whole Christian system. But they cannot impose upon the pious soul, the dead body for the living form. When they talk of Christ, it is not the Christ of the Bible they speak of, but a Christ formed in their own vain imaginations; and however much they may extol him as a good and virtuous man, the believer says, "Ye have taken away my lord, and I know not where ye have laid him."

Sinner! In the tears and sufferings of the God-man, see how great must be your danger. The tears of Jesus over your perishing state, and the deep anxieties of his soul for your salvation, show how fearful is your peril. If you were out in a steamboat upon the lake, enjoying a pleasure excursion, upon a lovely summer day. There is not a cloud in the sky, nor a ripple upon the waters. The calm bosom of the lake reflects all that is bright and beautiful in the firmament above. The thought of danger never crosses your mind, and you are sinking down into sweet enjoyment of the whole scene, when suddenly you see the captain rush across the deck with tears rolling

down his cheeks, and much excited; you also see the crew deeply affected, and you would at once begin to think that there was danger, though you could not see it.

Now when you see God in human form weeping and bleeding for sinners, there must be some fearful peril—there must be some deep damnation, on the brink of which your soul is toppling! O, at once go to the captain of our salvation, and cry, "Lord, save or I perish;" and that hand that bears the print of the nail, and yet is the hand that guides the stars in their courses will pluck you from destruction, and give you a place among his loved ones on earth, and at last among his redeemed ones in heaven. But remember that the same hand that is strong to save is also strong to smite. The feet of those who have carried others to their burial, may be at the door to entomb you. The shuttle may have passed the loom and have woven the last garment in which your cold corpse is to be enshrouded, and this night your soul may stand before God. Dear reader, would you dare to stand there in a Christless state? As a consuming fire would that holy presence be to your guilty soul.

2 Corinthians, vi. 2,

"Behold, now is the accepted time."

There is no subject connected with religion more frequently insisted on than the folly and danger of *delay*. But, however trite the topic, no apology can be required for its introduction, while the folly is still, in any instances, allowed, and while the danger continues to be incurred. The persons most inexcusable in such conduct, are those whose judgments are already informed in the truth of christianity, and who admit a change of heart to be necessary, at some period of their lives, in order to their escaping future punishment: but who, notwithstanding this conviction, put off the dreaded effort to what they vainly hope will prove a more convenient season. Is there not reason to fear, that in what is called the religious world, there are multitudes of every age, who would answer to this description? Amongst the various fallacies, by means of which such persons endeavour to pacify their consciences, and by which they maintain a degree of tranquillity under such extremely perilous circumstances, the most usual and powerful is, a secret persuasion that time and space will be granted them before it is too late. Should they live to old age, they doubt not that as they retire from the pleasures and business of this life, they shall have leisure, and, at least, more inclination to think of another world: and should they be cut down in youth, or in maturity, they trust that a lingering sickness will furnish the needed opportunity. There are none, indeed, except the most ignorant, who would distinctly avow, either to others or to themselves, that they are delaying attention to religion on this ground,—yet is not an undefined hope of such a nature, the silent apology by which the remonstrances of conscience are silenced, and the emotions of fear suppressed? To such individuals the words of the text sound in tones of alternate encouragement, and thunders, "*now* is the accepted time!"

The dangerous delusion just referred to, may be strengthened by the habit of drawing false conclusions from the numerous accounts of happy deaths which are continually circulated. The best things are liable to abuse; and these, while they afford much needful stimulus and encouragement to some, are greatly abused by others, to their own unspeakable injury. The worldly minded and indolent readers of obituaries, cannot, therefore, be too frequently reminded of the unfounded nature of those hopes, which rest on the uncertain and most unfavorable opportunities of a dying hour.

Besides the often-mentioned argument against such a dependence, that they, like others, may be cut down by a stroke too sudden, or too severe, to allow any attention to the concerns of the soul, it may be remarked, that if there are any individuals who have peculiar cause to apprehend that God, in the fulfilment of his awful threatenings, will "laugh at their calamity, and mock when their fear cometh," it is they who, cherishing these false hopes, have deliberately refused

the calls of grace during all their years of health and vigor. It should also be considered, that by far the greater number of happy deaths of which we read, or hear, relate the experience of persons who have devoted themselves to religion long before. With regard to the instances that occur of death bed repentance, especially amongst persons previously familiar with the truths of the gospel, they are so rare, and are frequently attended with so much doubt that to rest our hopes for eternity on the probability of such a case being ours, is a kind of folly and imprudence scarcely heard of in conducting the common concerns of life. It should also be considered, that while most cases of this kind that occur are made public by widely spread report, or otherwise, nothing is heard, beyond a confined circle, of the continually occurring instances of a less hopeful character. Individuals are daily leaving this world by whom religion, if not wholly neglected, had been but very partially attended to: our places of worship, even those where the gospel is faithfully explained, exhibit too many specimens of this kind. Persons who fill their accustomed seats with regularity, and pay some respect to religion by other outward observances, but who yet make no decided profession of it, and who would candidly confess as much if they were appealed to. There is, indeed, a degree of hope not unfrequently attending such dying beds. An alarming illness forces the sufferer to seriousness; ministers and pious friends now surround him with prayers, tears and admonitions; a dying person cannot be otherwise than sincere and earnest in his desires of salvation; he listens with avidity; he requests the prayers of others and attempts the much neglected exercise himself. After having suffered grievous and agonizing apprehensions, it may be, that before the closing scene, his mind becomes in a degree tranquilized; he has some hope; it cannot be said, that "he dies and makes no sign." When all is over, the mourning survivors cherish that doubtful spark for their own consolation; it is referred to, perhaps, in a funeral sermon; and hence the neighbors and acquaintances of the deceased, who may be living a life of similar carelessness and neglect, draw a dangerous inference in their own favor, and conclude that they also shall have hope in the end, although they should continue to love and enjoy the world as they have done. With regard to the actual condition of such an individual in the world on which he has entered, it would be presumption, indeed, to pronounce, "charity hopeth all things," and love must needs "believe all things," in such a case; but, Oh! who could have the temerity to say, "let me die the death of the careless professor." The language not only of true wisdom, but of common prudence rather is, "let us give all diligence to make our calling and election sure, that we may escape the fearful uncertainty of such an end."

Who but they who have felt, can imagine the reverse, the consternation, the hurry, the agonies of such an hour? The reasonable argument which the distracted mind brings against itself is, that, according to the general tenor of Scripture, and according to the most usual dispositions of God with mankind, the great question at the last day will not be—"how we did, but how we lived." The long successive years of life and health form our season of probation, concerning which period it is said, that "every one shall receive according to what he has done in it." Now, if this precious season is deliberately and wilfully unimproved; if we have not, at any period of it, believed and from thence forward obeyed and done his commandments, a person at the close of life, conscious of this, must reflect with unutterable anguish, that he has placed himself beyond the ordinary dispensations of divine mercy, although not beyond the possible reach of it: for, "to God all things are possible." He has (if the expression may be allowed) abandoned himself to the chance of making one of an extremely small minority; or to that of forming an exception to a general rule.

The case of the profane and abandoned, of one born and bred in vice and ignorance, who never distinctly heard of the way of salvation, till some charitable visitor comes to declare it to him at the eleventh hour, appears far more hopeful, where signs of repentance and faith are manifested, than that of the numberer of the ground, of one who has been long an unfruitful partaker of the means of grace. In the former instance, the individual had not been immedi-

ately called until that time, therefore his having stood all the day idle need not so greatly discourage him: but, in the latter, the gracious call has been repeated hour after hour, and yet he never went to work in the vineyard.

But to suppose the best and the utmost concerning the final safety of such persons, are we not fully warranted by scripture to conclude that, instead of that "abundant entrance" which is expressly mentioned as the reward of a *holy life*, and of having "abounded in the works of the Lord," individuals thus "plucked from the burning," and "scarcely saved," will "suffer loss," a loss that eternity itself will not repair? If the most faithful and laborious servants of Christ have, at the close of life, lamented, with deep regret, that they had not been yet more devoted to His service, what a painful retrospect must theirs be, who cannot recollect a single act performed from genuine motives of love to God, and delight in his service,—but who have, throughout life, sought only, or chiefly, their own interest and pleasure?"

From these painful thoughts, let us turn to contemplate the happy and advantageous circumstances of those, who have it yet in their power to devote their youth, their health, and the vigor of their days to God. Whatever apprehensions others may entertain, every young person, whether in health or in sickness, may be assured that now is, most emphatically, the *accepted time* with regard to them. Although they may have been guilty of much sinful neglect in having hitherto disregarded the call, yet it still addresses them in accents of sweet encouragement—this is *their day of salvation*; and shall it be suffered to pass away unimproved? The hope of reward sweetens labour in all the affairs of this life. How much do we do in the hope of a distant and uncertain benefit? The pains bestowed on education, the toils of learning a business, or profession, are thought abundantly worth while, because of the expected result. How much pains and labour are bestowed in preparation for pleasure!—many days, sometimes, devoted to the entertainment of a single evening, and this thought well bestowed too. Why cannot we, with a nobler forethought, with extended views, act upon a similar plan, and secure, by a comparatively momentary effort, an eternal reward? To keep our greatest interest always in view, is true wisdom. Let us then, in all seasons, consider whether the line of conduct we are now pursuing, the temper of mind we are habitually indulging, the objects of our present pursuit are such as will, in their remembrance, soothe or embitter a dying hour; are they such as we shall reflect upon with pain and fear, or with humble satisfaction then? And, oh! let us not be guilty of such cruelty and injustice to ourselves, as to be preparing glooms and briars for that hour!

The threatenings and terrors of the Lord, with which it is useful to persuade the young, and the healthy, are not, however, equally appropriate in addressing the sick, the aged, and the dying, whatever their former characters may have been. Those who have already, unhappily placed themselves in the unfavorable and precarious circumstances above described,—who have it, therefore, no longer in their power to devote a life to God, are by no means warranted to abandon themselves to despair. Since He still affords them a season, however unfavorable, for reflection and prayer,—since intervals of ease and reason are given, let them be employed in earnest application to "the God of all grace whose ways are not as ours." Although the shadows of night are fast approaching, the day of salvation is not yet quite closed; there is still a twilight of hope, and He who "multiplies to pardon," may make even *this* an accepted time. But, reader! you who have still the choice to make, will you venture your ETERNAL ALL on such a fearful peradventure?

Q. Q.

PATIENCE.—Nothing teaches patience like a garden. You may go round and watch the opening bud from day to day; but it takes its own time, and you cannot urge it on faster than it will. If forced, it is only torn to pieces. All the best results of life, like those of a garden, are slowly but regularly progressive. Each year does a work that nothing but a year can do. "Learn to labor and to wait," is one of the best lessons of a garden.—*Church Record.*

The Poor Man's Prayer.

SELECTED BY D. H.

As much have I of worldly good,
As e'er my Master had;
I diet on dainty food,
And am as richly clad,
Though plain my garb, though scant my board,
As Mary's Son and nature's Lord.

The manger was his infant bed,
His home the mountain-cave;
He had not where to lay his head,
He borrowed e'en his grave;
Earth yielded him no resting spot,
Her Maker, but she knew him not.

As much the world's good will I share,
Its favors and applause,
As He whose blessed name I bear,
Hated without a cause.
Despised, rejected, mocked by pride,
Betrayed, forsaken, crucified.

Why should I court my Master's foe?
Why should I fear its frown?
Why should I seek for rest below?
Or sigh for brief renown,
A pilgrim to a better land,
An heir of joy at God's right hand?

Daniel at the Court of Babylon.

(Continued from page 136).

It was in the second year of his reign, and, probably, in the third of Daniel's captivity that the king was "by a dream," wherewith his spirit was troubled, and his sleep brake from him." A distressing ignorance of its import, and an entire forgetfulness of the very scene which had filled his imagination, together with the presage which it constituted of some approaching calamity, aroused his ungoverned mind to a state of fury. He called, hastily, for those persons in his empire, who, by their attention to astronomy had made the name of "Chaldean" proverbial, and had acquired such an ascendancy, not only over the mind of the populace, but over that of the best informed part of the nation, which the king might be supposed to regard, as well as the most favored subject in the empire. But his appeal was neither to his unassisted penetration, nor to his undirected companions.

When these individuals entered the presence of the disturbed monarch, they saluted him in the "Syriac," that is, the Aramean, or Babylonian tongue, which, it is observable, Daniel himself adopts from this point in the narrative to the close of his seventh chapter, probably with the view of rendering his communications more extensively intelligible. Then, however absurd their pretensions to a knowledge of futurity, they preferred the reasonable request, that they might hear the dream described, in order that they might attempt to supply the meaning of it.

The king replied that he had forgotten the dream, but demanded, on pain of instant death, that they should give the interpretation.

The appalled magicians again urged the entreaty, "Let thicking tell his servants the dream, and we will show the interpretation of it."

Lost to all influences of reason, the king accused them of an attempt to gain time, until the events whose shadow had passed across his mind should arise, and re-assured that if they would not "tell the dream," and its interpretation too, they should instantly become his slaves.

The miserable astrologers could only confess (and the confession is of some importance to the subsequent result), that such a demand never had been made before—that it was one with which no human being could comply, and that it could be accomplished

only by the "Gens whose dweling," said they, "is not with flesh." They intimated their conviction of a superior power, but acknowledged their incompetency to secure its assistance on this distressing and dreadful juncture. They were, accordingly, left in the grasp of their despotic, cruel, inconsiderate tyrant. He was "angry and very furious," and instantly issued the decree that every one should be put to the sword.

While the professed soothsayers were the only persons to whom the decree properly related, yet the circumstance of Daniel being devoted to learning, occasioned his being included in the sentence. The executioners went in quest of him, and his companions, for the purpose of putting them to death. It was a moment which must have summoned into exercise all the religious principle he was possessed of:

He might murmur against GOD on account of such an arrangement of his providence, or he might throw himself upon his paternal mercy. He might, by improper means, escape from the despotic sentence, or he might, in cheerful dependence upon the Most High, use right measures in obtaining a release. How fine an example he easily afforded of simple and filial trust! He knew that he might avail himself in every emergency of His Father's goodness, and, therefore, after expostulating with the executioner, and procuring at least, a temporary delay, he entered the presence of the king, and declared that if time were permitted, he would certainly return with an answer to the unparalleled question, which had been proposed to the magicians. The king—moderated by despair, and appeased, probably, by the modest and deliberate demeanor of one who expressed his dependence upon the arm of the living God—granted what he had before denied, and Daniel retired from the palace.

Go away to the home of that person whose worldly path has become perplexed, and who is under the necessity of immediately proceeding in a course, of which he is yet ignorant! See how anxiously he applies his own understanding, already too much disturbed to render him its natural assistance! Observe how eagerly he consults with his friends, and puts to them hurried questions, the answers to which he is too agitated to hear! Of what avail is all this? Neither he, nor his counsellors can accomplish the object they desire. But follow this religious youth from the palace to his home! He had an independent understanding in all the sciences, as well as the individuals who appeared before the king. He had friends worthy of confidence, capable of examination, and fit for rendering counsels, as well as the most favored subject in the empire. But his appeal was neither to his unassisted penetration, nor to his undirected companions.

He most readily acknowledged, what the astrologers had been compelled to confess, that none could show the dream to Nebuchadnezzar, but a superior power. The ultimate dwelling-place of this essence, he was equally ready to acknowledge, was "not with flesh"—that "no man had seen him, at any time"—that he was obscured to mortal eyes by the effulgence of his own glory,—"dwelling in the light, while no man can approach unto it." But he rejoiced to know—a truth of which they were unhappily ignorant—that, although he is "the high and lofty One that inhabiteth eternity," yet that he had said, "To this man will I look, even to him who is poor and of a contrite spirit, and who trembleth at my word." That, although he occupies the universe with his presence, and sustains all worlds by his almighty power, he yet visits the east of the humblest believer, and says, "What is thy request, for it shall be done unto thee even as thou wilt." "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here am I!" "He shall d: live; the needy when he crieth; the poor also, and him that hath no helper."

Oh, what a precious privilege is this admission to a throne of grace—this blessed intercourse with a heavenly Father! Perhaps, young reader, you have never experienced the happiness of such close communion. Perhaps you have been unwilling, for the sake of religion, to resign all your pleasant—intelligent, but irreligious companions. Foolish man, even on your own principles! Let your companions be a thousand times more wise, amiable, delightful, than they are, can you venture to compare them with the friend of that

youth who has sought retirement after the fatigue of the day, and is bending his knee in that dark chamber. His friend gave yours all the qualities you admire! His friend is the teacher; yours, the pupil. His friend is Omnipotent; yours is weak. His friend is unchanged, no trial, no time can alter him—yours is fickle unstable, capricious. His friend is the CREATOR—yours, his CRETURE. Let them

"Prayer—the sublimest strains that reach
The Majesty on high,"

be adopted by you, not in form only, but in life, and vigor, and earnestness, and it will cheer you in all perplexities, and bear you over barriers, otherwise invincible.

Before proceeding even to consultation, such was the value he attached to prayer, Daniel sought the guidance of his Father in heaven. Apparently acquainted, too, with an assurance, since more distinctly made: "If two of you shall agree on earth as touching any thing they shall ask, it shall be done for them of my Father which is in heaven—for where two or three are gathered together in my name, there am I in the midst of them"—he called upon his companions to combine with him in imploring mercies from the God of heaven, concerning the secret. And after their united prayers had ascended, God did not long forbear to be gracious.

On that very night, as the noble captive slept upon his couch, grateful for his deliverance from death, and calmly assured that God would not forsake him in the hour of need—his mind was miraculously informed on the subject of the monarch's dream. An assemblage of the most surprising images stood before him. Symbols of events, the most grand and sublime, that were to occur in the history of this world, rose, one after another, in his conceptions. The great kingdom under which he lived, appeared to him and passed away. Another came into its place, continued for a brief period, and passed away. A third, more vast, was seen to bear rule over the earth and then vanished. A fourth arose, subdued and controlled the world, and also disappeared. Last of all came forth the KINGDOM OF THE MESSIAH, which STOOD FOREVER. Who shall describe the joy of Daniel at this signal manifestation of the power and the mercy of God? There, he lay down at the point of a cruel death—thence he arises the inheritor of all the renown and the distinction which the king of one of the mightiest empires could promise to bestow. Would he not exult in the prospect of such advancement, and his feet wing him with inceasable speed so filled with the anticipation of the wonder of the nation, and the praise of the king, and the universal fame of the achievement, that he could think of nothing till his tale was unfolded? No! such is not the effect of true communication, to Christians from the Most High God. He who has come into actual union with Jehovah has his heart humbled, and his mind filled with solemn and awful views of Him with whom he has communed. "How dreadful is this place," said the patriarch, "It is none other than the house of God, and the gate of heaven."

Before ever Daniel crossed the threshold of his house, he cast himself prostrate before his God. Struck with the prospect which opened to the view of his mind—he adored him on account of the wisdom wherewith he planned events, and the might wherewith he accomplished them. He confessed, in the deepest humility, that He alone could impart "wisdom" to those who were "wise" to apply unto Him, and knowledge to those who had "understanding," the beginning whereof is the fear of God. Then he poured forth the praise of a grateful heart to the "God of his fathers," for this fresh act of mercy added to the glorious train of deliverances which had marked his providence from remotest ages.

After having offered this prayer, Daniel went and requested an audience of the king. He was eagerly introduced by the person who had been commanded to conduct the massacre, and who appeared to claim some honor in having discovered so hopeful an interpreter.

As he stood before the monarch, fraught with such information, he occupied a situation most alluring to personal ambition. But the oil of the sustaining spirit, which had been poured out during the recent season of devotion, was still fragrant around him.

He lost sight of all private interest, may, he forgot all personal agency. He raised his finger to the skies, and said with self-renewing adoration, "There is a God in heaven that reveleth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. But as for me, this secret is not revealed unto me for any wisdom that I have more than for any living, but for the intent that the interpretation may be made known to the king, and that thou mightest know the thoughts of thy heart."

Thus did this youthful servant of God pass through another trial of his principles not only in safety—but in the exhibition of more exalted and disinterested piety. The process, however, was completed; the giddy summit on which he was now planted, would not admit of the absence of spiritual discipline. How he passed through another trial, we shall next observe.

(To be Concluded.)

Time Flies.

To-day is added to our time,
Yet, while we pause, it glides away;
How soon shall we be past our prime,
For where, alas! is yesterday?

None—gone into eternity;
There every day in turn appears;
To-morrow—oh, 't will never be,
If we should live a thousand years.

Our precious time is all to-day,
The same, though changed; and while it flies,
With still small voice the moments say,
To-day, to-day, O men! be wise!

Then wisdom from above impart;
Lord God, send forth thy light and truth,
To guide our feet, inspire our heart,
And make us Christians from our youth.

For the Herald of Truth.

Elijah the Tishbite.

The events connected with the wonderful history of the prophet Elijah, are among the most wonderful in the Bible. The record of his life is the most extraordinary ever written, and is full of interest and instruction. His parentage and early history unknown, he came among the people of Israel without previous notice, and when his mission on earth was ended, he disappeared by a miracle, and was taken to heaven without dying.

By his bold faithfulness, and his fervent zeal, his stern self-denial, and his fervent ardor for the cause and honor of God, he became one of the most eminent and honored of the Hebrew prophets.

He came among the people like a supernatural messenger of heaven, who had but one work to do, and whose mind was continually occupied with the duties of his mission. The prophecies he then uttered, and the miracles he performed, are still living lessons to us of the justice, the forbearance, and loving kindness of God to his people, and illustrate the moral grandeur of Elijah's noble character.

A wandering life of long journeys and solitary abode the prophet led; now he appears before Ahab the king, and foretells the threatened drought and famine, as a punishment for the sins of Israel: next we find him dwelling in a solitary place by the brook Cherith, where the ravens brought him food. Thence he came to Zarephath, where by one miracle he provided food for himself and a poor widow, and by another restored to life her only child.

Appearing again before Ahab, he caused the idol worshipping Israelites to assemble at Mount Carmel, where, in answer to his earnest, solemn, fervent supplication, fire like lightning flashed from the cloudless heavens, and the sacrifice smoked on the altar, till

nothing remained but smouldering ashes. The prophets of Baal were destroyed—God vindicated himself and made good his given word. Truth triumphed and Israel was saved.

Again on Carmel's lofty height the prophet prayed; and once more the beseeching petition was answered; dark clouds came up from the sea, behind which the sun sank in gloom; the sound of wind and rain was borne along the land, and day was turned into night, as the storm burst on the land of Israel: the terrible drought was broken, and a plentiful rain descended to water the barren earth, and stay the famine and woe of the land.

The judgments that had for years oppressed and afflicted the people, were now removed, and the blessings of divine favor were no longer withheld; but still judgments and miracles failed alike to bring the people and their rulers to repentance. Elijah was almost in despair; the people continued in their evil ways, and Jezebel sent him word that she would do to him as he had done to her prophets; so he fled to the wilderness and sat down under a juniper tree and prayed that he might die.

Weary with his journey, and disengaged by the continued wickedness of the people, he lay down and slept till an angel touched him, and bid him arise and go to Mount Horeb. In obedience to this command, he started for the desert, and, after traveling more than a month, he came to the mountain, and took up his solitary abode in a cave. How many desolate days and lonely nights he spent there mourning over the sins of Israel is not known; but he remained in a despairing state of sadness and despondency, till he heard again the voice of Jehovah commanding him to "go forth, and stand upon the mount before the Lord."

Elijah obeyed, and immediately there came a great and strong wind that rent the mountains, and break in pieces the rocks, filling the air with fragments, and blotting out the sun with a cloud of dust: the awe-struck prophet looked on, and beheld the darkness and confusion of that resistless sound, as it strewed with wreck and chaos the mountain side of Horeb; but in the wind he saw not the Lord:

"Twas but the whirlwind of his breath,
Announcing danger, wreck, and death."

The hurricane passed by, and the next moment an earthquake made the mountain heave and tremble with its convulsive throbs: the prophet heard the rumbling, muttering sound around and beneath him, and felt the terrible and steady shocks that ever and anon shook the trembling heights; thinking that at last Jehovah stood before him. But

"God was not in the earthquake."
"Twas but the thund'ring of his car,
The trampling of his steeds from far."

The earthquake ceased, and then came a fire that sent up a vast cloud of smoke and covered the mountain with flame till it stood like a huge burning furnace under a burning heaven; but "God was not in the fire."

The astonished prophet, filled with fear and wonder at these exhibitions of Almighty power, waited to behold the next scene that would surround the outward presence of God. And in the silence that succeeded the earthquake and the storm, there arose "a still small voice," so sweet and clear,

"That all in heaven and earth might hear;
It spoke of peace—it spoke of love,
It spoke as Angels speak above."

The prophet heard the voice, and knowing that God was near, he wrapped his mantle about his face, and, standing at the entrance of the cave, listened to the words it said; then answering, spoke again of his zeal and faithfulness, of Israel's sin and wickedness, and of prophets slain till he alone was left; he poured the burden of his cares and woes into the bosom of the Infinite, till he was promised redress, and Israel deliverance.

From the comforting vision on Mount Horeb, Elijah proceeded on a long journey to Damascus, to anoint Hazael king of Syria: and having anointed Jehu to be king over Israel, and called Elisha to be a prophet, we find him again denouncing Ahab and Jezebel

for their crimes, and foretelling the death of king Ahaziah, and calling fire from heaven that consumed two captains and their fifty men who had been sent to arrest him.

Being forewarned of his approaching removal from the earth, he gave his last instructions to the school of the prophets, and then, accompanied by Elisha, pursued his journey to the Jordan; taking his mantle, he smote the water, and it divided so that the two passed over on dry ground.

Soon after he was parted from Elisha, and borne to heaven in a fiery chariot without tasting death, leaving his mantle and his office to Elisha.

Thus ended the earthly career of the remarkable prophet, who, during a life time of devoted service, faithfully performed the duties of his divine mission, in convicting the people of their sins, and pronouncing upon them the terrible judgments of God—in calling them to repentance, and reminding them of the promises and blessings they had so often rejected. Thus passed away the good prophet, leaving behind him a noble record of piety, virtue and humility, and a rare example of obedience, fidelity, and firm belief. But the last scene of his eventful history did not transpire till many centuries after he had gone into heaven. And it was a high honor granted to Moses and Elijah, to appear on the mount of Transfiguration, to commune with the Savior concerning his death—prove the existence of heaven, and bear witness that the *good* have eternal life, and live forever in the kingdom of God with the departed spirits of the past.

A. K. F.

For the Herald of Truth. Here and There.

This world is, in one sense, a bright and beautiful world: in another sense, it is a dark and unfriendly abode. I here have found sorrow; I have found disappointment; I have found weakness, sickness, disquiet, anxiety, struggles, and misrepresentation. I have found the bitter where I had looked for the sweet.

In the well-founded hope of peace with God, who would not feel that for him to die was gain? But if it be the Father's will that I remain here; if he have work for me to do, or suffering to experience, or toils to undergo, or comfort and support to bring to others, His will be done.

The soul here longs for its home above. Here are struggles against ignorance, struggles against error, struggles against indwelling sin in its many forms. Here are hours of weakness, and days of darkness and tears. There are joy and peace, purity and holiness, love and the congenial companionship of beings of spotless innocence, with whom we may sing the praises of God in enrapturing strains of heavenly song. With angel companions and a Father of pure love, of perfect holiness, and of indescribable majesty we may see, and worship, and love and adore; with no sickness, no sorrow, no disappointment, no death, no vile passions and lusts to suggest and invite sensuality; nothing but purity; *nothing but an all-surrounding joy of spiritual life and love.* Oh my weary soul longs for these. No wonder that the Paganist, in contemplating these things, breaks forth, saying: "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?" Paul had similar yearnings of soul, saying, "For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven."

I have not deserved any of the joys of heaven; but the love, the sacrifice, and the all-sufficient righteousness of my Redeemer have graciously *opened the way to them* for my poor, sin-scarred, and weary soul. I hope for them. I am willing to wait for them, if it be my Father's will, till I am bent with age, and labor in his cause—yes, wait till I drop into the grave with exhaustion, only so the good Father keeps me by his power, and grants me the joy forever to taste His goodness. But amidst the disquietude of this life I do sometimes become faint and impatient.

At the longest, a few more years of labor in the vineyard of the Lord, and life will be over. When the happy day comes in which saints shall exchange the sorrows and the labors of this life for the blessedness of eternal, all-absorbing, enrapturing love and peace, and joy, then their past sufferings seem as a short dream that swiftly passed away forever: these three-score-and-ten years will seem like a momentary sensation of bitter and sweet. The emotions, the love, the companionship, and the relations to God there realized by the redeemed and glorified soul will cause it to gush out with adoration, with overwhelming reverence, and soul-satisfying joy. Love unmixed with envy or any form of evil will altogether fill and surround the glorified soul. What an utterly unutterable joy it will be to feel the infinite, inconceivable, boundless goodness, and love, and holiness, and sympathy, and purity, and majesty of God! No finite mind, unaided and alone, can form anything but the slightest conception of the unthinkable, unheard-of, and unknown excellencies and perfections of God, but sometimes the soul of the Christian seems to have momentary glimpses of heaven and heavenly things, and to catch a strain of celestial harmony.

One of the best joys that earth knows is the companionship of congenial friends. But the very best of earthly friendships are transient and uncertain, and not unmixed with human weakness, and sin, and sorrow. But how transcendent and transporting will be everlasting joys of angel companionship; but still higher will be the joy caused by the dazzling light of the favor of God. Then let us buckle on the armor again, and arm for the conflict. No suffering comes which is not intended for our good. *No sacrifice, no labor, no self-denial are too great to make in the cause of our Redeemer and for his sake.* In the darkest hour of sorrow, bereavement, and disappointment, let us look upward

"Where saints of all ages in harmony meet,
Their Savior and brethren transported to greet,
While anthems of rapture unceasingly roll,
And the smile of the Lord is the life of the soul."

Horne.

Holiness.

How beautiful is true religion! It commends itself to every conscience, notwithstanding the natural enmity of the human heart.

There is something so amiable in Christian graces, so winning in even the simple movements of Christian love, that even the bitterest enemies of the gospel are compelled to acknowledge their excellence. We have abundant evidence of this in the page of history, when Christians lived and acted under the high principles of their holy religion.

The reason why so little good is done by professing Christians, may be owing to their *own desire of church*; i.e. the want of that inward purity of heart, from which all outward holiness proceeds.

When we read the Acts of the Apostles, and their epistles to the early Christian churches, we cannot but be struck with the spirituality of mind, the purity of heart, the simplicity of spirit, the contempt of the world, the patience under suffering, the love of the temporal, and the dependence on the Savior which were so apparent in the primitive believers, and which caused them to shine as lights in the world. All who beheld them were constrained to acknowledge that they were not as other men. The world saw the change and persecuted them for it. But now, the shades of difference between many professors of Christianity and the men of the world are so faint, that it is difficult to discover the line of separation.

Inward purity and outward holiness are the only true marks of God's children, however rarely these marks are to be found. Jesus "gave himself for us that he might redeem us from all iniquity; and purify unto himself, a peculiar people, zealous of good works."

If we would bear the image of Christ in glory, we must bear his image in *holiness now*, through the power of the Holy Ghost. Man was created to glorify God. If then we do not live in his glory, we are not answering the end of our being.

Here lies our guilt, that through the fall, our hearts are natur-

ally averse to everything that has God for an object. We are prone to sin—prone to earth—prone to depart from God. Hence our condemnation is just, and eternal punishment would be our deserved portion.

But how can we express the inconceivable love of God, in giving his only begotten Son for such rebels, such apostate creatures? Why does not every believing soul burn in one constant flame of holy love for his abounding grace?

"Without holiness no man shall see the Lord;" but every one that is pure in heart shall see God, and become an "heir of God." Amazing inheritance! What mind can conceive the greatness of such eternal blessedness—**AN HEIR OF GOD, THROUGH CHRIST!**

We can never thirst enough after this blessedness. What are earthly honors and possessions when compared with such a portion? Believe, rejoice evermore, while this promise stands recorded on the page of truth.—*S. S. Times.*

For the Herald of Truth.

An Admonition.

Many church members have acquired a habit in which they indulge to too great an extent, when they meet together at the house of worship. Their thoughts are too much set upon earthly things, the affairs of the world and the promotion of worldly prosperity, and their conversation also flows almost entirely in this direction. When we assemble ourselves for worship, these things should be laid aside; for they are not profitable to the soul. Our thoughts and our conversation should be upon heavenly things. Every church-member should strive to withdraw his heart, as much as possible, from all that is not edifying to the soul, or that does not conduce to promote the growth of grace or the nourishment of the spiritual life. We should come to the sanctuary with meekness and humility. We should come with a desire for the blessing of God. We should feel a hunger and thirst after righteousness. We should come to pray and praise, and hear the word of God. We should not come to criticize and judge; we should come to be taught, to improve ourselves and to be benefited by all the exercises of God's house, and to learn heavenly wisdom, love, and holiness, as it can be found alone in Christ our Redeemer, our Pattern and our Savior.

If we should all exert ourselves, how sweet would we find the worship of our heavenly Father, and how great would be the blessings that would flow from our meeting together, and how much happier might we all be.

Blessed are the pure in heart for they shall see God. *

Pardon in Jesus's Name.

SELECTED BY V. F. K.

Lovers of pleasure more than God,
For you he suffered pain;
For you the Savior split his Blood,
And shall he bleed in vain?

Sinners, his life for you he paid;
Your basest crimes he bore;
Your sins were all on Jesus laid,
That you might sin no more.

To earth the great Creator came,
That you might come to heaven;
Believe, believe in Jesus' name,
And all your sins forgiven,

Believe in him who died for thee,
And sure as he has died,
Thy debt is paid, thy soul is free,
And thou art justified.

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Elkhart, Indiana.

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CANADA.—The Dominion of Canada commenced its new political existence July 1st. It now consists of Upper and Lower Canada, which are hereafter to be called Ontario and Quebec, with New Brunswick and Nova Scotia.

Writers' Names.

The subject of writers' adding their names to the articles they write, has been referred to already on several occasions in the columns of the HERALD. It is a point on which many differ. Some writers do not object to give their names; others do. Some readers think every writer should give his name, others seem to be displeased, at times, when the names are given. Thus it is difficult to please all parties, and while we still think, as it has been said, in some of our former articles, that it would be best, if the writers' names were given, we feel satisfied and agree with a brother who has recently written to us on the subject saying, "I think each writer should have the privilege to add or withhold his name as he may think best or feel inclined."

There is, however, one point referred to by the same correspondent, which we wish to present to our readers. It is this. Persons sometimes select articles from books and other writings, and send them for publication in the HERALD, adding their own names to them. This is wrong; and is appropriating to ourselves that which actually belongs to another. It is taking that which does not belong to us, and so looked upon by authors. We know that this has often been done, yet we believe and hope it was done ignorantly, and therefore, for the information of all our readers, we write this article, so that all may know how to do in future. A writer's own name must be signed only to that which he has actually produced. If an article is copied from the writings of any other person, the name of the book, or paper from which it is taken, or the author's name should always be given. If we copy a sentence, a paragraph, or poetry, and incorporate it into our own writings, it should always have the quotation marks placed both before and after it.

"Siloam."

Beneath Moriah's rocky side
A gentle fountain springs;
Silent and soft its waters glide;
Like the peace the Spirit brings.

The thirsty Arab stoops to drink
Of the cool and quiet wave,
And the thirsty spirit stoops to think
Of him who came to save.

Siloam is the fountain's name,
It means "one sent from God;"
And thus the holy Savior's fame
It gently spreads abroad.

O grant that I, like this sweet well,
May Jesus' image bear,
And spend my life, my all, to tell
How full his mercies are.

Correspondence.

For the Herald of Truth.

A Visit.

On the 18th of August, my brother George Brenneman and I attended a communion meeting, at Moyer's Meeting-house, on the Blanchard River, in Putnam County, about 18 miles from where I live. We had meeting in the fore and afternoon. On the same day, three persons were added to the church by baptism. The meetings were well attended by many attentive hearers. On Monday morning Bro. George left for home, and I attended another meeting at Bro. Joseph Moyer's, then went home with Bro. Henry Shenk, who is the minister in that church. The same evening, he took me to Ottawa, where I took the cars in the morning for Toledo. Brother Shenk lives four miles west of Ottawa, on the north side of the river. Ottawa is 20 miles north of Lima, on the railroad running from Dayton to Toledo. From Toledo, I took the train to Bronson, in Branch County, Michigan, on the Southern Michigan and Northern Indiana, old line, where I arrived about 4 o'clock, and was met by Bro. C. D. Beery and his wife, and Bro. A. Friesner, who is the minister in this place in the Mennonite Church. I then went home with Beery, a distance of 8 miles, and staid over night. In this vicinity are living twenty-three members of our Denomination, with whom I staid from Tuesday evening, the 20th, until Monday noon, the 26th, and I must say that I enjoyed myself well while I was with them. We had some edifying meetings, and also celebrated the death of our dear Redeemer. One person was added to the church by baptism, and C. D. Beery was ordained to the ministry of the Gospel. He had served as deacon in the church about fourteen years. May the Lord now richly bless him with power from on high and enable him, worthily to fulfill the important duties enjoined on him, and may he become, in the hands of God, a chosen vessel, to proclaim the glad tidings of salvation to perishing sinners; yes, may the Lord make him instrumental in bringing many from "destruction's dangerous road" into the Ark of Safety. Amen.

In the afternoon of the 26th Bro. C. D. Beery took me in his carriage seven miles to Pretty Prairie, in Lagrange County, Ind., where we had meeting at 4 o'clock, at Eli Kimes', as it was the request of his father, an aged brother in the church, who is quite feeble, to whom also at the same time was administered, according to his request, the holy Sacrament, in commemoration of Christ's dying love. After meeting, we went to Bro. Nafzinger's an Orish minister, where we remained over night and were kindly entertained. The next day, Bro. Beery took me again about thirty miles to Bro. Stofer's, in De Kalb County, Ind. In this neighborhood, we had meeting in a school-house in the evening, after which we went home with Bro. Coil, and stayed over night. The next morning Bro. Beery returned, and Bro. Coil took me about twenty miles and within two miles of Leo. I then walked about six miles to Bro. Peter Amstutz, in Allen Co., Ind., where I attended another little meeting in the evening. The next morning Bro. Amstutz took me fourteen miles to Fort Wayne, where I took the train for Elida. I arrive

there safe at about 2 o'clock, p. m., and walked home, and the Lord be thanked, found all well. I close by giving a brotherly greeting and my heartfelt thanks to the brethren and sisters with whom I have been on my journey.

J. M. BRENNEMAN.

there safe at about 2 o'clock, p. m., and walked home, and the Lord be thanked, found all well. I close by giving a brotherly greeting and my heartfelt thanks to the brethren and sisters with whom I have been on my journey.

Elida, O.

Journey to Missouri.

According to previous arrangements, Bro. and Dea. John Strubher and I set out on the 27th of August on a journey to Missouri. Taking passage on the train at Bloomington in the afternoon, we came to St. Louis about 10 o'clock, p. m., and put up for the night at the Broadway House, a very good and cheap German House. Taking the train on the Pacific Railroad the next morning, we came to Sedalia, 189 miles. Here we traveled through a very rough and stony portion of country, as far as California, a distance of about 150 miles. Then we got into a very beautiful region of prairies, interspersed occasionally with woodlands. We arrived at Sedalia on the 28th, and stayed all night at the Parker House, neither one of the best nor the cheapest. Taking the mail-coach on the morning of the 29th, we arrived, about 8 o'clock, p. m., at Quincy, in Hickory County, a distance of sixty miles. Thence we walked two miles to friend Daniel Christner, spending the night with him. The next morning he brought us to Christian Gerber's, who had, however, gone to his neighbor's Klopfenstein's, to assist in raising a house. We then went thither also and met there several brethren. Arrangements were at once made to have meeting at Bro. Christian Gerber's on the 1st of September. We spent the 31st in visiting the brethren and sisters, and on the 1st a good number of brethren and sisters met and we sought, by the help of the Lord, to preach the word of God, and had an attentive audience. There seemed to be a real hunger and thirst after the word of the Lord, as the brethren and sisters there were, as the Savior says, as sheep having no shepherd. Another appointment to have meeting on the 2nd in a school-house was then made. They then all met again and the word of God was again proclaimed, and thanks returned by the brethren and sisters for the visit made them, and they request that ministers and teachers, as also brethren and sisters, may aid by their prayers, that the Lord may help them to establish a faithful church. This should indeed engage the attention of ministers, whose duty it is to gather and visit the flock; especially those who have it in their power easily to do so; for great will be their reward.

On the 3d we set out again on our journey. As the brethren were called on again to send a conveyance to Sedalia, to bring in one who had just arrived there, we availed ourselves of this opportunity to ride out, being accompanied also by two other brethren from Iowa, namely Benjamin Goldschmitt and Michael Klepfenstein. The first day we went as far as Warsaw, on the Osage River, where we remained all night. The next morning we reached Sedalia, where we met Bro. Jacob Goldschmitt, of Iowa also. At eleven o'clock we took the train and arrived on the 5th, at 10 o'clock, a. m., safely in St. Louis. Here we sought out another friend named Valentine Gerber, living at 326 Broadway street, where we tarried awhile. At 4 o'clock, we again took the train for Bloomington, at which place we arrived safely on the 6th, about 5 o'clock, a. m., and immediately met some friends and acquaintances, as this was just at the time of the Fair. We soon found an opportunity to ride home, and, thanks to God, we found our friends all well. On the 7th, I was very unwell, but improved again in a few days.

We saw, during our journey, much beautiful land, which was not yet settled, especially between Sedalia and Warsaw, and seemed to be very good land, as grass grew abundantly; but timber is tolerably scarce. From Warsaw to Quincy, the land is very rough and stony. Riding along on the coach, I was reminded of Brenneman's journey described in No. 44 of the *Herold*, in which he imagined, the rougher the road, the rougher the coach-drivers. Such was also the case with us: the rougher and stonier the way, the more rapidly they seemed to drive. At Quincy we got into a beautiful country again. Where the brethren are living, there is a beau-

ful prairie of moderate extent, surrounded by an abundance of wood, and it seems to be very productive. The brethren had beautiful winter wheat and abundance of fruits, as apples, pears, &c. This seems to be an excellent country for fruit, as winter does not continue so long, and is not so severe as with us; besides, the land can be had very cheap.

Evidences of the war are still abundantly to be seen, as farms are still to be seen which are not fenced in, the fences having been burnt off. This country can be recommended to those who are seeking homes, and have but little money, and are unable to purchase where land is dear. But here, as in all new countries, we must expect to meet with inconveniences. People have long distances to market. They, however, mostly raise cattle, and as the country becomes settled, railroads will be made. In conclusion, I wish the brethren and sisters there, all the good that mortal man can wish, and feel thankful for the kindness that was shown me.

Danvers, Ill. —JOSEPH STUCKEY.

From Moniteau Co., Mo.

I wish, in the first place, to all my friends and acquaintances, and especially to all God-fearing souls, grace and peace from God with the co-operating power of the Holy Ghost, as a sincere greeting.

As my communication which appeared in the *Herold* of last January has induced many friends and brethren with whom I previously had no acquaintance, to make further inquiry about this section of country, both by letter and by personal visits, I think it may be proper for me briefly to give a further account through the *Herold* concerning the prospects and state of things here. I have received so many letters from almost all the northern States and Canada, making so many inquiries, that it is impossible for me to answer all of them. Several have written to me, that, if Missouri is so good a country, they would sell their land as soon as they could, and move out to us without incurring expense of previously coming to see the country.

Friends, I have not yet lived here long enough, to be able to give full particulars about everything. It would be necessary to have lived at least several years here, in order to be able to give satisfactory information about all the peculiarities of this country. So far we are well pleased with the place. There are living here seven families from Ohio, none of whom wish themselves back again. I truly believe that in our temporal affairs we have bettered our condition, and that this country is fully as good as I imagined it to be, when I bought here. But, although I think and believe so, yet I would not advise any one to come here with his family at a venture without first having purchased or rented a piece of land, as several families who had come here without such a precaution, have had some trouble to get a place to stay awhile, since empty houses are scarcely to be had in Missouri; and though we would most willingly accommodate all such to the utmost of our power, yet it is impossible to accommodate, for any length of time, families (or at least so many, as have expressed a desire to come) in our present circumstances; for our houses are not very large. Persons who are not able to buy large farms here, may, however, also have some difficulty to obtain land here, since most persons who have lands to sell, have large farms of about 200 to 400 acres each. Some of these, however, might easily be divided into three or four farms, if several persons would join together to purchase them. Smaller tracts may also be had, but usually there are no buildings on them. Opportunities for putting are not very frequent here. Usually, the best time for putting in the fall, when farms may be rented for the following spring. My advice, therefore, to all would be, that each one first secure for himself a piece of land, before moving out here, as he might otherwise be put to some trouble to get a place. Improved lands cost here from fifteen to thirty dollars per acre; raw prairie from eight to fifteen cents per acre. Wheat and oats have been plentiful this year, and corn generally promises a good crop.

Market prices are as follows: wheat \$1.90; oats 40c, and corn

left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her. Pr. 3:13-18. The wise shall inherit glory: but shame shall be the promotion of fools. v. 35.

Get wisdom, get understanding: forget it not; neither decline from the words of my mouth. Exalt her, and she shall promote thee; she shall bring thee to honor, when thou dost embrace her. She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee. Pr. 4:5, 8-9.

Understanding is a well-spring of life unto him that hath it: but the instruction of fools is folly. Pr. 16:22.

For wisdom is a defence: but the excellency of knowledge is, that wisdom giveth life to them that have it. Ec. 7:12.

TRUE KNOWLEDGE ESSENTIAL TO TRUE LOVE.

And this I pray, that your love may abound yet more and more in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ. Phil. 1:9-10.

Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord. According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue. 2 Pet. 1:2-3.

THE CERTAIN KNOWLEDGE OF DIVINE TRUTH.

For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. Job. 19:25.

Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee? Pr. 22:20-21.

And we believe, and are sure that thou art that Christ, the Son of the living God. 6:6.

For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. 2, Tim. 1:12.

But if ye have an unction from the Holy One, and ye know all things. 1 Jn. 2:20.

HOW CAN KNOWLEDGE AND WISDOM BE ATTAINED?

Yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. Pr. 2:3-7.

Through desire, a man, having separated himself, seeketh and intermeddleth with all wisdom. Pr. 18:1.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. Ja. 1:5-6.

KNOWLEDGE SHOULD BE IMPARTED.

Ointment and perfume rejoice the heart; so doth the sweetness of a man's friend by hearty counsel. Pr. 27:9.

Whoever therefore shall break one of these last commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whoever shall do, and teach them, the same shall be called great in the kingdom of heaven. Matt. 5:19.

SELF KNOWLEDGE REQUIRED.

Stand in awe, and sin not; commune with your own heart upon your bed and be still. Selah. Ps. 4:4.

Let us search and try our ways, and turn again unto the Lord. Lam. 3:40.

But let a man examine himself, and so let him eat of that

bread, and drink of that cup. 1 Cor. 11:28.

Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? 2 Cor. 13:5.

But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in others. Gal. 6:4.

KNOWLEDGE MORE PERFECT HEREAFTER.

Jesus answered, and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Jn. 13:7.

For we know in part, and we prophesy in part. But when that which is perfect is come, that which is in part shall be done away, Now I know in part; but then I shall know, even also as I am known. 1 Cor. 13:9-12.

Self-Denial.

"If any man will come after me, let him deny himself, take up his cross and follow me."

Self-denial is taught us from the lips of the divine Master. But the natural heart rises in rebellion to the milder laws of Christ's teachings. It seeks to place its own judgment above the direct laws of God, setting at naught the mild precepts presented in his word for our obedience; yielding not compliance with his commands. The first transgression of the laws of the Creator, given to the works of his own hand, was committed by our first parents. They rose in opposition, refused to deny self, ate of the forbidden fruit, and fell from their position. They could not raise themselves above their Maker's design. God inflicted a punishment which has been realized by the human family, since then, till the present time. This might have been otherwise had they refused the tempter, denied the curiosity of their own nature, honored God as their superior, and obeyed as was their imperative duty.

It is the question of the dry, when any thing is presented for our consideration, How will this affect me? If it is for my benefit, I will embrace it, regardless of the approbation of heaven. If I am to be advanced, my own present happiness augmented, my enjoyment enlarged, my prospect made more enviable, my pleasure more deep, then indeed will I accept it at the risk of life, friends, reputation, and the smiles of the great Life-giver. In so doing we seek to raise ourselves above the station given us to fill.

God is the centre of the universe, and he has placed each in a suitable position to do him honor, as we are best qualified to meet his demands. When we refuse to fill our assigned post of duty, we virtually rebel, and seek to change the order of an all-wise Being. Can we do this? No more than can the planetary system change its course, and the lesser means of light take the place of the larger light. Christ lived our example, bade us follow him regardless of personal gratification. He left the high abode of heaven and came to dwell with men, and lead them to the great light of the people of God. He would have us surrender our will entirely to the will of the Father; live a life of devotedness to the great plan of salvation. He would have us present our bodies living sacrifices upon the altar of God's love; bind it with the strong cords of faith and prayer, that it remain continually an offering before God, and that we take back no part of the price.

We must have an interest in the advancement of the cause of Christ constantly in view; let it not suffer reproach on our account; but, like Paul, exercise ourselves at all times to have a conscience void of offence toward God and toward man. Are there little trials to meet? trust in God; and though for a time all may seem uncertain, gloomy fears fill the breast, and we just ready to relinquish the grasp on the last support, and yield all as an useless effort, yet he will extend the hand of mercy, and rescue us from a living grave.

He permits us to have trials that we may lessen our hold on earthly things, and cling more closely to the cross—come nearer to Jesus. If he suffers not a sparrow to fall unnoticed, he will not suffer us to be tempted above that we are able to bear; but will with

the temptation open a way of escape; give us grace to conquer, strength to carry the cross and secure the crown.

To live as the example of Christ would teach is contrary to the nature of the human heart; and thus to his followers we are under the necessity of constantly denying self, humiliating our own desires, seeking grace to bear the cross and courage to meet the frowns of the world. This being done, we shall through Christ, meet the smile of the Father and in the end receive the reward of the righteous.—*Crisis.*

The Unwelcome Friend.

Did a stranger, weary and faint, ever call at your door, and you refuse him admittance? Did he ask to rest his weary limbs till the coming of the morn, and you forbade him? Did he ask for bread to satisfy his hunger, and you denied him?

You answer, indignantly, "No." This might happen in some savage country, but not at my door."

Did a friend who loved you, ever come knocking at your pleasant home, and you listened not, but went to a distant room, that you might not hear? Did he knock long at one door after another, while you sat quietly by your easy fire, saying to yourself, "I am too busy to invite him in?" Or did you send him word to wait till it was a little later in the day, or say, "I have other friends who would not care to meet you, and I should be ashamed to introduce you to them, go away this time and call again?"

"No," you reply, "I could not treat an enemy thus, much less a friend."

Ah, but think again. "Thou art the man!" Hark! Do you not hear that knocking at the door of your heart? Listen, and ask who knocketh, if you know not. A gentle, loving voice replies—"Behold, I stand at the door and knock." You know the voice. It can be none other than the blessed Jesus. Will you not open the door?

"I cannot now," you answer. "Please go away, and come again. I am busy with my friends. I want to have a good time. Go away for awhile." Sadly the voice replies, "You have thus repulsed me many times. I have stood knocking till my locks were wet with the dews of the morning. You treat no other friend so ill, and I love you more than they all."

"But you still answer, "I cannot open the door now, I am too busy. I cannot take time from my business." I will help you, he answers. "I will be a present help in every time of trouble. Cast all your cares upon me."

You plead again, "I have companions who will laugh at me. I cannot bear the ridicule of the world."

And so you give excuse after excuse, and still the patient Jesus waits, and after all these rebuffs, one of which would anger a human friend, he entreatingly, graciously says, "If you will only open to me, I will come in and sup with you and you with me. I will make your heart beautiful with my presence." If you say you are weak, and cannot open the door, you have but to put your hand upon the latch, and oh how gladly will he open the door and enter?

"Admit him, for the human heart Ne'er entertained so kind a guest; Admit him, for the hour's at hand, You'll at his door rejected stand." —S. S. Times.

Spiritual Pride.

A phase of religious experience appears in every century, in which the subjects claim to have special illumination from the Holy Spirit, and to receive divine impulses and guidance to which others are strangers. They are lifted into what is called a higher life, breathe a holier atmosphere, and find a peculiar joy in the consciousness that

they are led by God's Spirit. No believer in the Scriptures can doubt that such an experience is both desirable and possible. It is the Biblical ideal of a Christian life.

But the history of the Church gives also sad proof that spiritual perils attend such an experience, and that many who suppose themselves to have attained it fall into spiritual pride, and into the snare of the adversary. Feeling that they have a light and a peace not granted to others, they grow vain and boastful. They sit in judgment on their brethren, and try them by false standards, and pronounce rash sentences.

There are some decisive tests of the indwelling of the Spirit, by which honest inquirers may learn the reality of his presence in their hearts. One of these is a profound humility, joined with tender charity. The Spirit convinces of sin, and one who enjoys a special illumination has an insight into his own heart, which reveals its corruption and fills him with penitential shame.

Another test of the Spirit's presence is a reverence for the Bible, and a deeper insight into its truths. This is one great object of the Spirit's coming, to take of the things of Christ and show them unto his people, and to lead into a knowledge of revealed truth. Christian faith rests on the Bible, and the Christian life is sustained by feeding on its great truths.

Whenever, therefore, young or old Christians flatter themselves that they can have an inner light, by which they are guided, and by which they can test the piety of others, if this light is something apart from the Bible, and does not rest on the Bible and draw from it both discrimination and power, it may be assumed safely that they have fallen into a delusion.—*Watchman and Reflector.*

Promises for the Saint's Support in times of Trouble and Persecution.

That God hath made a covenant with his children to be their God.

"I will establish my covenant between me and thee, and thy seed after thee in thy generations, for an everlasting covenant; to be a God unto thee and to thy seed after thee.

"I will walk among you, and will be your God, and ye shall be my people.

"With great and eternal mercies will I gather thee.

"I will be their God, and they shall be my people.

"I will say to them *Thou art my people:* and they shall say, *Thou art my God!*"

That God will call his children to a knowledge of his truth.

"The meek will he teach his ways.

"I will instruct thee, and teach thee in all the way that thou shalt go.

"And thy children shall be taught of the Lord.

"For they shall know me, from the least of them to the greatest, saith the Lord.

"I am the Lord thy God which teacheth thee to profit, and leadeth thee by the way that thou shouldest go."

That God will give his spirit unto his children.

"I will pour out my spirit upon you.

"I will pour water upon him that is thirsty.

"I will put my Spirit within you.

"I will pour out my Spirit upon all flesh.

"I will pour upon the house of David the Spirit.

"I will pour unto the Father, and he shall give you even the Spirit of truth."

That God will cause his children to trust in him by faith.

"Many shall see it and fear, and shall trust in the Lord.

"Under his wings shall thou trust.

"On my arms shall they trust.

"The just shall live by his faith.

"They shall trust in the name of the Lord.

"In his name shall the Gentiles trust."

That God will give his children a humble and broken heart.

"I will take the stony heart out of their flesh, and I will give them a heart of flesh.

"I will pour on them the Spirit of supplication, and they shall mourn for him as one mourneth for his only son.

"Every mountain and hill shall be brought low.

"The Lord thy God will circumcise thy heart."

That God's children shall have power to mortify and overcome sin.

"For sin shall not have dominion over you; for ye are not under the law, but under grace.

"I will sprinkle clean water upon you, and ye shall be cleansed from all your filthiness.

"He will subdue our iniquities.

"Every branch that beareth fruit he purgeth it."

That the children of God shall lead a holy and sanctified life.

"He shall be like a tree that bringeth forth fruit in his season.

"I will put my law into their inward parts.

"The scent thereof shall be as the wine of Lebanon.

"For their sakes sanctify I myself, that they may be sanctified through the truth.

"In holiness and righteousness all the days of our lives.

"The Lord of peace sanctify you throughout.

"Faithful is he that hath promised you."

That they love God.

"I will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul, that thou mayest live."

That God will give his children hearts to delight in all his holy ordinances.

"With gladness and rejoicing shall they be brought; they shall enter into the king's palace.

"Therefore with joy shall they draw waters out of the wells of salvation.

"And in this mountain shall the Lord of hosts make unto all people a feast of fat things.

"Even then will I bring to my holy mountain, and make them joyful in my house of prayer."

That God will give his children hearts to fear and serve him

"They shall sanctify my name, and shall sanctify the holiness of Jacob, and shall fear the God of Israel.

"They shall serve the Lord their God, and David their king.

"That we being delivered out of the hands of our enemies, might serve him without fear."

That God will give his children hearts to seek him by prayer.

"He shall call upon me, and I will hear him.

"Then shall ye call upon me, and ye shall pray unto me, and I will hear you.

"And ye shall seek me and find me: search for me with all your hearts.

"I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication."

That God will hear the prayers of his children.

"Call upon me in the day of trouble, and I will deliver thee.

"He shall call upon me, and I will answer him.

"He will hear thy cry, and will save them.

"Then shalt thou call and the Lord shall answer.

"Before they call, I will answer; and while they are speaking, I will hear.

"He shall seek me and shall find me; when you shall seek, I will be found of you.

"Ye shall ask what ye will, and it shall be done unto you.

"Ask, and it shall be given you; seek, and ye shall find.

"Whatsoever ye shall ask in prayer, believing, ye shall receive."

That we may persevere in grace.

"They shall bring forth fruit in their old age.

"His leaf shall not wither.

"The Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring whose waters fail not."

For the Herald of Truth.

Useful Rules.

The following from the *Northern Christian Advocate* suggests a few rules which ministers of all denominations would do well to follow:

"Never make an apology while preaching—you will lessen yourself by so doing. Don't make long introductions to your sermons—a portico should never be as large as the house. Do not make a repeater of yourself, by repeating the same thoughts in your first, secondly, lastly, and in conclusion. Never defend yourself (while preaching) against any evil thing said of you; you are set for the defense of the Gospel, and not for your own reputation. Keep your account with God, and not with man, and He will defend you. Do not preach long sermons; for long sermons do no good, but often do harm. Every moment that you detain your hearers after they become weary, you damage them and yourself also. But the length of the sermon is not always measured by the time taken in its delivery. A sermon that has neither height, depth, or breadth, must necessarily be a long one. As long as you can hold the fixed attention of your hearers, it will be safe to go on—but when you can neither gain nor retain such attention, close it as soon as possible. Give your hearers as many thoughts in a few words as you possibly can. Let your motto be *Multum in parvo*. Never shun to declare the whole counsel of God; for you may safely preach a whole Gospel everywhere."—*Family Companion*.

To the above may be added: Do not keep your eyes closed while preaching. Do not repeat what the preacher who has preceded you has said. Do not often repeat the same thing over and over again. Do not over and over again tell your hearers that you do not mean to detain them very long. Do not continually preach the same sermon over and over again. Besides we think not only every preacher, but every true christian should be able to speak and pray *extempore*.

The above has been written out of love and with a due respect to all concerned: it is the desire, that, if it can be shown that we have erred, to be corrected.

A BROTHER.

Christ's Sympathy for the Poor.

The Son of God appears to have felt an especial interest for the poor. Some of his most tender words of consolation were expressly intended for them. "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they?" "Blessed are the poor in spirit; for theirs is the kingdom of heaven." The rich were not shut out: Nicodemus the ruler was received; the offerings of the wise men of the East were accepted. But let us not forget that it was emphatically to the poor that the blessed Gospel was preached.

Poverty, suffered in fellowship with the Son of God, and solaced by his sympathy, has a lustre greater than that which sparkles from the diadems of kings. The pious Lazarus is comforted not only when borne to Abraham's bosom, but when lying in rags at the gate, seeking crumbs from the rich man's table. His crust may be sweetened

with reflections such as these: "Am I poor? so was my Lord. Am I hungry? so was my Lord. Am I homeless? the Son of man had not where to lay his head. Shall not the disciple be as his Lord, and the servant as his great Master?"—A. L. O. E.

My Grace is Sufficient for Thee.

Ofttimes, amid the trials, temptations, and sufferings of life, we are under a great temptation to give way to our hasty disposition; but through the grace of Jesus, we shall be able to conquer every uprising. Truly does he say, "My grace is sufficient for thee; my strength is made perfect in weakness."

The sufficiency of Jesus' sustaining grace is seen in the comfort it imparts to the Christian, in the deep earnestness to him; in a affliction how soothing, in joy how full, in sympathy how complete, and when death places his chilly hand on a dear relative, and we seem to murmur at God's chastening hand; when the heart is burdened at times almost distracted with grief; when the body seems ready to fall to pieces from weakness, then when we fly to the sheltering arms of Jesus, he applies his strength made perfect in weakness, thereby enabling us to repeat heartily that most difficult sentence, recognizing his tender chastening hand, "Lord, thy will, not mine be done."—*Church Union.*

MAXIMS.—It is vain to suppose that we could do better in different circumstances, or to think that our imaginary merits will cover our real faults; we are not to choose our own part in life, but to act properly that which is assigned to us.

He who ventures into temptations which have proved the ruin of his friends or neighbours, is like a pilot who runs his ship against a rock, when he sees the fragments of former wreck, floating on every side.

Let us consider that life is short and uncertain. To defer one day our attention to religion may prove our everlasting destruction.

Heaven is a day without a cloud to darken it or a night to end it.

Died

On the 4th of September, 1867, in Elkhart Co., Ind., MARY, youngest daughter of David and —— WATSON, aged 5 months and 24 days. She was buried at Yellow Creek Meeting-house. Funeral sermons by J. M. Christophel, from Ps. 103: 15-17, and J. F. Funk, from Isa. 40: 11.

On the 4th of September, in Westmoreland Co., Pa., HENRY RUMM, aged 71 years, 4 months, and 26 days. He was buried on the 5th at the Mennonite burying-ground. A funeral address was delivered by the writer in English from 1 Cor. 15: 22-23, and followed by John D. Overholst in German, from John 16: 16. The deceased was a member of the Mennonite Church. He leaves a wife and a child to mourn their loss.

JOHN BLAETEN.

On the 5th of September, in Lenape Township, Lancaster Co., Pa., at the residence of his son-in-law, Joseph Hershey, HENRY HARTMANN, son, formerly of East Lampeter Township, aged 90 years and 11 days. The deceased was a faithful member of the old Mennonite church for more than 60 years. He was buried on the 7th at Middinger's Burying-ground. A funeral discourse was delivered by Samuel Wenger, in the German and Jacob Andrews in the English language, from Heb. 9:27-28, and we hope his soul is his eternal gain.

"He is not dead, but sleepeth; look upward, weeping eyes;

Behold the treasure of our heart,—life safe in paradise;

No night of sorrow, none of pain, but perfect peace and rest,

Redeemed and saved, he sweetly sleeps upon his Savior's breast."

Yet again we hope to meet him,
When the day of grace is fled;
Then in Heaven with joy to greet him,
Where no farewell tear is shed.

A FRIEND.

On the 13th of August, in Lower Salford township, Montgomery Co., Pa., MARY JANE, daughter of Jacob W. SWARTLEY, aged 1 year, 5 months and 15 days. She was buried at the Towamencin Meeting-house. Pre. Josiah Clemmer preached a funeral sermon at the house of mourning, and Pre. Henry S. Bower at the Meeting-house.

On the 29th of August, in Bucks Co., Pa., MARY, daughter of Jacob TYSON, aged 7 years, 4 months, and 20 days.

On the 1st of September, in Lower Salford township, Montgomery Co., Pa., RACHEL KRAZ, wife of Abraham Kratz, aged 33 years, 10 months, and 6 days. Her maiden name was Moyer. She lived happily in wedlock for 13 years, being the mother of one son and two daughters. On the morning of the day of her death, she went with her husband to meeting, apparently in good health; on returning homeward, she complained of being unwell, and by evening she was already lying in the cold embrace of death. Thus again is verified the saying of the pious, "What is man's life? It is a shadow that fleeth away, as a flower that fadeth." The deceased was loved and esteemed by all that knew her. An aged mother, several brothers and sisters, three little children, and a heavily stricken husband and father, stand mourning at her grave. Preachers Isaac Clemmer and Isaac Moyer delivered funeral discourses.

On the 7th of September in Plumstead Township, Bucks Co., Pa., ELIZABETH LEATHERMAN, aged 92 years, 3 months, and 18 days. Funeral sermon by Isaac Moyer and the writer. She was a faithful member of the Mennonite Church for upwards of seventy years.

On the 6th of August, in Bucks Co., Pa., ISAAC, son of Christian GEHMAN, aged 7 years, 3 months, and 20 days. Funeral sermon by the writer from Isa. 10: 16.

On the 7th of September, in Bedminster Township, Bucks County, Pa., REED, son of Lewis MOYER, aged 8 months and 22 days. Funeral sermon by J. Gross and the writer.

On the 25th of June, in Bucks Co., Pa., SARAH ELIZABETH FRETZ, aged 2 months and 17 days. Interred at Hilltown Mennonite burying-ground.

On the 1st of August, in Bedminster Township, Bucks Co., Pa., very suddenly of Palsy, ELIZABETH, wife of Philip FRETZ, aged 49 years and 11 months. She was a faithful sister in the Church. Funeral sermon was preached by I. Meyer and the writer.

On the 25th of July, in Bucks Co., Pa., JACOB, son of Joseph JOHNSON, aged 22 years, 10 months, and 18 days. Funeral sermons by Samuel Gross, J. Richert, and the writer.

SAMUEL GODSHALK.

On the 18th of September, in Clear Spring Township, Lagrange Co., Indiana, JONATHAN MILLER, aged 78 years, 6 months, and 4 days. He leaves a large family of children and grandchildren. He is a native of Ohio. Funeral sermons were preached by David D. Miller and John Yoder. DANIEL D. MILLER.

On the 14th of September, 1867, in Washington Township, Wayne County, Indiana, after an illness of nine days, GREGORIE, wife of John Brisker, aged 42, and daughter of Jacob Kauffman, aged 88 years, 9 months and 11 days. She was born in Lancaster Co., Pa., and in her youth became a member of the Mennonite Church, in which connection she continued till her death. She lived in the holy estate of matrimony about 28 years, and was the mother of six sons and two daughters. She emigrated to Indiana in 1859. She continued in moderate health till prostrated by her last illness which was supposed to leave her, brought on by a cold from which in connection with her great age, her strength rapidly declined till her spirit, released from its tenement of clay, winged its flight into the spirit-world. She leaves three sons besides a number of grand and great-grand children to mourn her departure. The funeral sermon was preached by Pre. Herst, from Isa. 57: 1-2.

"Asleep in Jesus! blessed sleep.
From which none ever wak's to weep;
A calm and undisturbed repose,
Unbroken by the last of foes!"

E. L. S.

On the 25th of September, in Radio Township, Lancaster Co., Pa., of dropsy, ERINIE MITCHELL, aged 68 years, 6 months, and 9 days. She was a faithful member of the Mennonite Church. Funeral sermon was preached by Jacob N. Brubacher, John Landis and John Brubacher, from Rev. 11: 11-12. She bore her afflictions with Christian fortitude, and rejoiced at the approach of her end, trusting in the Word of God, which gives so much comfort to those under trial and tribulation.

J. D. HERSHÉY.

On the 29th of September, in Noblesville Township, Hamilton Co., Ind., of bowel complaint, of which he suffered eight days, JOHN GASCH, aged 83 years, 4 months, and 17 days. He was born in Mayor Township, Lancaster Co., Pa., and removed to Hamilton Co., twenty years ago. Funeral sermons were preached by Eli Taylor and John Taylor. He was a member of the Mennonite Church about fifty years. He died in peace, and we hope our loss is his eternal gain.

JOHN GASCH.

"Watch, Mother!"

Mother, watch the little feet,
Climbing o'er the garden wall,
Bounding through the busy street,
Ranging cellar, shed and hall.
Never count the moments lost,
Never count the time it costs;
Guide them, mother, while you may,
In the safe and narrow way.

Mother, watch the little hand,
Picking berries by the way,
Making houses in the sand,
Tossing up the fragrant hay.
Never dare the question ask,
"Why to me the weary task?"
The same little hands may press
Messengers of Light and Love.

Mother, watch the little tongue,
Prattling eloquent and wild;
What is said and what is sung
By the joyous, happy child.
Catch the word while yet unspoken,
Stop the vow before its broken;
This same tongue may yet proclaim
Blessings in a Savior's name,

Mother, watch the little heart
Beating soft and warm for you;
Wholesome lessons now impart;
Keep, oh! keep that young heart true,
Extricating every wed.
Sowing good and precious seed;
Harvest rich you then may see
Ripe for eternity.

Letters Received.

Anstutz, C.B.
Bachman, Jacobina
Beider, Jacobina
Blanch, Jonas
Braun, Peter
Cromer, D.J.
Eberly, Samuel
Eden-shade, Maria B.

Gosch, Samuel
Hauer, John
Hausler, J. P.—2
Heiss, John H.
Hofmann, Peter
Hortzler, Jacob
King, John P.
Lapp, John
Zook, Samm.

Moser, Moses J.
Moser, A. J.
Hershey, John
Herr, Peter
Hartzer, S. S.
Hartzer, T. S.
Kaufman, John
King, John P.
Koith, John J.—2
Kropp, John H.
Langbein, John C.
Lohman, Jacob
Lohman, Amos R.
Gosch, Tolino
Good, Alon

WITH MONEY.

\$ 05	Hartzen, Catharine	\$2.00	Metzger, Benj	25
10	Hauer, John	5.00	Martin, John	60
15	Hausler, J. P.	10.00	Moser, A. J.	25
20	Hershey, John	1.00	Moser, J.	25
25	Herr, Peter	1.00	Muller, Tobias L.	25
30	Hartzer, S. S.	2.50	Muller, John	1.50
35	Hartzer, T. S.	2.00	Roth, M. E.	1.00
40	Kaufman, John	1.20	Schoen, Peter	1.00
45	King, John P.	6.00	Rieder, Simon J.—2	2.00
50	Koith, John J.—2	1.10	Rau, K. Samuel	1.50
55	Kropp, John H.	3.00	Riedel, Peter	1.00
60	Langbein, John C.	1.50	Shepard, John	1.00
65	Lohman, Jacob	50	Schantz, Peter	1.00
70	Lohman, Amos R.	1.00	Sayver, John H.	1.00
75	Gosch, Tolino	2.00	Wolff, Peter	1.00
80	Metzger, Peter	1.50	Yoder, J. H.	1.50
85	Zook, Samm.	2.00	Zimmerman, A.	1.50

The Music and Hymn, "Why stand ye here all the day idle?" by H. B. Breuneman, published in the *Herald of Truth*, in November, 1861, is now published in small sheets. Those who wish the same can procure copies by addressing H. B. Breuneman, Breun, Fairfield County, Ohio, at five cents per copy.

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Herald of Truth.**A RELIGIOUS MONTHLY JOURNAL.**

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 4 — No. 11.

ELKHART, INDIANA, NOV., 1867.

Whole No. 47.

Sin and Calvary.

"He that believeth not is condemned already."

It is not necessary for the man out of Christ to wait till the day of Judgment, to be condemned, for now he is under the curse of the law; and the curse of the law is the curse of God. Go where he will, do what he may, that curse is upon him. He may banish the remembrance of it from his thoughts; he may plunge into scenes of gay and fashionable resort; he may engross his mind with the cares and perplexities of business; he may roam amid the fields of literature and art, and expand his intellect amid the wonderful revelations of science; but employ himself as he may, the sentence of death has gone forth against him; and the execution of that sentence is only suspended to afford him an opportunity of going to Christ for pardon and eternal life.

When he lies upon his bed at night that curse surrounds it like a curtain; when he walks by the way it is his attendant; and when he laughs in the theatre, or in the bar-room, or at the festive board, that tremendous curse frowns in wrath over his head. The law says, "Cursed is every one that continueth not in *all things* that are written in the book of the law, to do them." Now, dear reader, if you can show that since the moment that you became a responsible being till the present time, you have never sinned in thought, word, or deed; that you have loved God with all your heart, and your neighbor as yourself, during the whole of your life, then you are not under the curse, but can claim eternal life as a right, according to the terms of the law: "Do and live." Your conscience testifies, however, that you have not thus lived a perfectly holy life, and the want of this perfect holiness brings upon you the curse of which we have spoken.

No man will ever go to Christ for a blessing till he feels himself burdened with this curse. The hoarse, stern voice of justice, must be heard from Sinai, pronouncing our condemnation, before we will listen to the "still small voice" of love from Calvary, declaring our justification. It is in vain that you press food upon a man who is not hungry, or offer alms to one who thinks himself rich and increased in goods. So till the soul feels its lost and undone condition, there will be no music in the name of Jesus, and no attraction to Calvary. The sinner must be made to feel that God cannot permit his law to be trampled upon with impunity, and that sin is the most fearful thing in the whole universe; for if it is pardoned, it can only be blotted out through the untold sufferings of God's own Son,—if unpardoned, it must be followed by an eternity of woe.

A German Prince, upon visiting France, went to see the place where many convicts were confined. In compliment to his rank, he was permitted to signalize his visit by giving one of the convicts his liberty. He spoke to one man, whose intelligent look attracted his notice, and asked him for what crime he was suffering. In reply the convict began to tell him the most unlikely story of his innocence, and of how false witnesses swore against him. The Prince left him and put the same question to another, who also denied his guilt, and averred that he was mistaken for another man. The same question was put to several others, and with the same result; till at last he came to a man whose solemn and melancholy cast of countenance attracted his notice. The man's reply was, "I have been a vild

East Hartford, Ct.

M. S. C.

wretch, and have deserved far more than my present punishment. I have set at open defiance the laws both of God and men, and am not fit to look upon God's blue heavens or the green earth." The Prince turning to his attendants said: "Set this man free; he is in a fit state of mind to make proper use of his liberty."

It is thus that the Prince of peace receives and pardons the sinner, when he is in a state of mind, that justifies God and condemns himself. When the pride of the soul is subdued, then the sinner ceases to look at himself in the mirror of the world's notions and maxims about human nature, which makes the most deformed look comely in their own eyes; but he now looks at himself in the mirror of God's law, and the result is, he sees himself in some measure as God sees him; and "abhors himself and repents in dust and ashes."

We have an illustration of the truth of these remarks in the religious history of the Apostle Paul. He says: "I was alive without the law once; but when the commandment came, sin revived, and I died." He stood high in his own estimation. He thought himself in high favor with God—as good as any of his acquaintances, and better than most. He tells us that the reason of this good opinion of himself was, that he was "without the law." This does not mean that he was without the *knowledge* of the law, for doubtless from a child he could repeat the law of God correctly.

But it means that he was ignorant of the far-reaching spirituality of God's own law, extending as it does to the thoughts and feelings of the heart. He could point to one commandment after another and proudly say, "I have never broken any of them," and so far as the outward act is concerned this was doubtless true; but he forgot that the revengeful thought is murder, that the covetous thought is theft, and that the unchaste thought is adultery; he forgot that it is in vain that we go through a heartless round of religious ceremonies, if love to God is not the grand motive power that governs our lives. Hence when the spirituality of the law flashed on his mind in the light of a new conviction; and to use his own words, "the commandment came, sin revived and I died," then the sins of his whole life appeared before him unpardoned, black in their aggravations, and loudly calling for God's wrath upon his head. His hope perished; his delusion was torn away; the fabric that he had built upon the sand lay around him a pile of ruins. Sin seemed "*exceeding sinful*."

Like a man who supposed himself rich and increased with goods, and who with much self-complacency put his hand into his pocket to pull out his well-filled purse, and instead puts his fingers amid the slimy folds of a loathsome serpent that lies there! With what loathing and disappointment would he draw back his hand! Like a man who supposes himself well dressed, and is on the way to attend a gay and fashionable party, but when he enters the well-lighted room, and when the scrutiny of a hundred eyes is on him, he looks upon himself and finds that he is covered with "filthy rags," with what shame and confusion would he shrink away! Thus it was with Paul when he saw the purity of God's law, and felt himself the subject of its terrible curse. When he was thus emptied of self, he was in a state to be filled with Christ; and when his false hope went out in darkness, the hope in Jesus, "that maketh not ashamed" arose in imperishable splendor upon his soul. In his own words: "the law was a schoolmaster to bring him to Christ."

We see then that the reason why there are so many who are boasting of their morality and wrapping themselves up in a self-righteous security, is because they measure themselves by a false standard of their own making. And until they can be induced to abandon that false measure, and try themselves by the purity of God's law, the cross of Christ will appear to them foolishness and those truths that fill all heaven with rapture will fall upon their ears as the whistling of the wind.

Here is a man, for example, who thinks that all that God requires of him is to live a strictly honest life. To be honest in his dealings with his fellow men, to be kind and benevolent to the suffering and the destitute, to be a good citizen, and discharge with fidelity the relative duties of life—this is his standard of duty, and he comes up to it. He is an honest man. He is a kind neighbor, a good husband, an affectionate father. He has a great respect for religion and for its ministers. He goes regularly to the house of God, and contributes liberally to the support of the Gospel. In short, he comes up,

in every respect, to his own standard of what a Christian should be and the result is he is at peace. No disturbing doubt alarms him. He is "alive without the law."

Such a man can never be converted, can never repent and believe in Christ, till he is induced to measure himself by a different standard. Such a man may like to hear the most faithful preaching, because he is persuaded that it does not mean *him*. And men like to hear the condemnation of things that they will never take hope to themselves. They like to hear God's threatenings spoken in a way that never touches their consciences. They like practical preaching that does not rebuke them. Some years ago, I met a man whose case may illustrate the above remarks. In the course of some conversation on religious subjects, I asked him if he was a Christian. He seemed astonished at the question, but promptly replied that he was. I then asked him how long it had been since the great change had taken place. He replied that his parents had been good Christian people; that in his infancy he had been baptized into the true church; that he regularly received the sacrament from the hands of the minister; and that he did not know what I meant by the *great change*. I told him that though it was a great privilege to be born of pious parents, yet the religion of heaven was not hereditary—not a thing that ran in the blood; that as to his belonging to the true church, that could not save him, for Judas outwardly belonged to the true church, and yet went to hell; that his baptism could not save him, him, for Simon was baptized by the hands of an inspired Apostle, and yet "had neither part nor lot in this matter." I read the conversation of our Lord with Nicodemus, and urged upon him the necessity of a change of heart.

He now became very solemn, said he knew that he had not attended to these things as he ought, but that of late he had become a changed character; that for the last few weeks he had read three chapters out of the Bible, and had prayed three times every day, and if that was not religion he did not know what it was. I tried to show him the purity and far-reaching nature of God's law; that as a sinner the curse of that law was upon him, and that, though he could begin from that moment, and live a perfectly holy life, till the moment of his death, even then he could not be saved, for his past sins, in all their condemning power would still be against him. I tried to lead him to Calvary for salvation. Pointing him to a *finished work* that his own *good works, and prayers, and tears* could add nothing to, I told him that at that moment, there was nothing between him and pardon, but his own *unbelief*. He was urged to believe that Jesus died for *him* as if he had been the only sinner in the world. He received the testimony of God, and was soon able to say with Paul, "He loved me, and gave himself for me." R. Boyl.

The Life and Journeys of Jesus.

THE BABE OF BETHLEHEM.

In the second chapter of the Gospel by Luke, from the eighth verse to the twenty-fifth, we find an account of the events connected with the birth of Jesus, and from it derive an interesting lesson of the love and condescension of God in giving his only begotten Son to assume our nature, in order to raise us again to that degree of glory and happiness which we had lost by our sins.

The place and manner of our Lord's birth is remarkable, and claims our wonder and admiration: it should also demand a careful perusal and attentive study, because it displays in a striking manner, the wisdom of God in accomplishing the plan of redemption and the hope of salvation through a crucified Redeemer.

The shepherds mentioned in the lesson were in ~~more~~ ancient times men of great wealth and independence. Nearly all the patriarchs were shepherds, and a large part of their riches consisted of flocks and herds, the care of which was shared by their sons, daughters, and servants. Rachel, the bride of Jacob, was a shepherdess, and the daughter of Jethro watched and watered the flock.

The sons of Jacob were also shepherds, and King David, when a youth, fed his father's sheep among the hills of Bethlehem. In

the times of Christ the shepherds probably belonged to the poorer classes—yet among them were some, like the “just and devout Simeon, waiting for the consolation of Israel.” “The angel of the Lord,” means one of God’s heavenly messengers, who surround Him, and are employed as His agents in administering the affairs of the world, and in promoting the welfare of individuals, as well as of the whole human race.” Matt. 1: 20. They constitute a race of intelligent beings of a higher order than man, and were probably created long before our present world was made; for “when the morning stars sang together, all the sons of God shouted for joy.” Job 38: 7.

The Bible represents them as exceedingly numerous.

Daniel, in a vision, speaks of them as “thousand thousands, and ten thousand times ten thousand;” and Paul calls them “an innumerable company,” while Christ mentions “more than twelve legions of angels.”

Angels are the Christian’s ministering spirits, and are “sent forth to minister to those who shall be heirs of salvation.” And there are many instances where angels appeared to men, to sustain and comfort them—to support them in trial and protect them in danger; when Elijah prayed in the wilderness that he might die, an angel came and touched him, and bade him go to Mount Horeb. When Peter was in prison, sleeping between two soldiers and bound with two chains, an angel of the Lord came upon him and smote him, saying, “Rise up quickly;” his chains fell off, and he was led out of prison by the angel; and when Jesus was in the garden praying and in great agony, there appeared an angel unto him from heaven strengthening him.

“The same country,” mentioned in verse 8, means Judea, within whose limits stood the celebrated city of Bethlehem—the birth-place of David and of Christ. The word Bethlehem means—House of Bread; it is now by the Arabs called Beit Lahm—House of Flesh. It is also called the City of David. It is six miles south of Jerusalem and contains three or four thousand inhabitants, all nominal Christians.

While the faithful shepherds were watching their flocks by night in the neighboring fields, a heavenly messenger from above announced the birth of the long promised, long-expected Messiah. They alone first saw the angel, and the glory of the Lord which shone round about them, as the divine messenger thus addressed them: “Fear not; for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Savior, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger.” When the angel had announced the good tidings and by a sign assured them; there was heard the sweet music of the angelic choir, singing the praises of the Almighty for this transcendent display of his goodness to sinful man; and then suddenly with the angel appeared “a multitude of the heavenly host praising God, saying, ‘Glory to God in the highest, and on earth, peace, good will toward men.’”

The angel having departed, the shepherds hastened to Bethlehem to behold the child who was to be the Redeemer of Israel, and whom they found, as the angel had said, wrapped in swaddling clothes and lying in a manger. This event, conforming in every respect to the angel’s prediction, filled them with delight and amazement; they beheld, with wonder and praise, the long-expected Savior, and offered their prayers to God for his goodness and mercy to mankind.

Filled with joy and gratitude, the shepherds returned to their flocks, and on the way began to publish abroad all they had seen and heard of the angel’s visit and message, of the child Jesus and the object of his mission, till “all they that heard it wondered at these things, which were told them by the shepherds.”

From this lesson we learn the great truth that the religion of Jesus is *from heaven*; that it is a religion introduced by angel ministers, who proclaimed its coming from the clouds of heaven; announcing it first to the humble shepherds of Bethlehem, so that according to the will of Providence, it would have its beginning with a lowly babe, in a manger, in a lowly place and among lowly people.

The darkness of the world’s night was filled with “the glory of the Lord,” and the silence of the night resounded with angels’ praise, because a Savior for sinners was born—a Savior who would bring peace to the world, instead of war and wretchedness—good will instead of hate, and for unbelief and selfishness—“Glory to God in the highest.”

The angels loved and praised Jesus—they rejoiced at his birth and sang the praises of God, because he was the promised Messiah who should “save his people from their sins.” As the angels worshipped the Son of God, how much more should we praise and adore him, and se ve him. Let us hear, and heed the message of God’s revelation, and “see that we refuse not him that speaketh,” but let us go at once and find Jesus; like the shepherds, go with haste, and go personally, for others cannot find the Savior for us. We must seek him ourselves, and “now is the accepted time; behold now is the day of salvation.”

And when we have found him, it becomes a part of our duty to make known to others what we hear and see concerning the Gospel of God, so that many may be brought to Jesus, who will find him precious to their souls, and who will also do something to hasten the time when God shall be glorified on the earth. A. K. F.

For the Herald of Truth.

Watch.

To my young brethren in Christ: Since we cannot too often examine ourselves, and try to learn the condition of our hearts in the sight of God, and measure our daily deeds and actions with the straight rod of his word; I trust my young brethren who read this article, will accompany me with their hearts, and gladly inquire it to those things which pertain unto our soul’s salvation. Not measuring ourselves by these unprofitable lines: but under God’s blessing be induced to weigh our actions more seriously in the scales of his word.

My dear fellow soldiers of Christ, you are undoubtedly aware, with me, that to serve faithfully in the christian army is a work that does not suit the sordid. On the contrary, that, as our Savior says, “the kingdom of Heaven suffereth violence,” and the violent take it by force.” It is called, “running a race,” and “bearing a cross,” or “a yoke,” &c., which all faithful christians experience. For behold our enemy goes about us as a roaring lion, seeking whom he may devour; or as a deceptive serpent to poison us. Especially is it well for us to try to stir one another up to a lively sense of our duty, when we consider (as is the deplorable fact) that we are so likely to be influenced by Satan, who, when entrenched about us with his companions, Slothfulness, Indifference, and Self-conceit, too frequently succeeds in leading us astray. And alas! while we sleep, the enemy very boldly attacks us, and takes our spoils; which when we awake and see we are compelled with Peter to lament bitterly. O dear young brethren, you must no doubt confess with me, that we suffer the pangs of conscience many a time, that we are obliged to subsist upon the rough bread of repentance; yea, that we often cause our lights to be so dimmed, that the world can scarcely see them, while constantly on our guard, earnestly wielding sword and shield, thus casting down every imagination that exalts itself above the knowledge of obedience to Christ; we might go fearlessly and happily along in our pilgrimage, making glad our hearts with God’s consoling word, and ever feast our souls upon the rich grapes of the true Vine, plucked all along the Christian’s pathway.

Here then we can easily examine ourselves, and see whether we truly love Jesus. Himself says, “He that loveth me keepeth my commandments, and doeth my will.” He that would follow me, “let him deny himself, take up his cross and follow me daily.” Again, “take my yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls.” Evidently, my fellow soldiers, we feel ourselves short here, when we consider the straightness of the way to heaven; and then think of what a corrupt and wasted vessel we have, in which to convey our precious souls to heaven. How that when we would do good, evil is

present with us. Storms like a wild deluge come, and our ships, like the Apostles', begin to sink. And when we wish to practice the meekness and lowliness of Jesus, how our enemies within and without cease not to fire their darts at us, to make us ashamed of the blessed Lord and his cause; that indeed we are made to feel with Paul, O wretched man, that I am! Who shall deliver me from the body of this death? And that if our hope were in this life only, we would be of all men the most miserable.

But, let us take courage. The Lord has gone before. And he was tempted in all points like unto us; yet without sin. He says unto us, "Little children, sin not." If we love Jesus we will hate all that is sinful—"But, if we sin, we have an Advocate with the Father, who maketh intercession for us; a High Priest that can be touched with the feelings of our infirmities."

Let us, then, fight on faithfully. Knowing that though the fiery darts of Satan or of his host come about us like arrows, we have a shield made of infinitely better material than earth can afford; a shield that can thrust off every blow of the enemy. We have a sword that can smite every foe; and a helmet to aid us in securing a glad salvation.

How should we therefore rejoice and make glad our hearts before the Lord. For he hath called us even in our youth, when we had not yet gone so far in the broad road of sin. When on looking back through the spy glass of God's Word, we see, that though the leprosy of sin has horribly polluted our souls, and were it not for the reconciling merits of the blood of Jesus which is applied to us by faith, would have brought upon us the eternal vengeance of an offended God; we nevertheless possess great advantages, if we continue faithfully in our calling to the end, compared to the state into which we would have brought ourselves, had we continued to follow the imaginations of our own sinful hearts, resisting those tender emotions to repentance, running the dreadful risk of being cut down with the sickle of Death (when the rod and the staff of David would have been no comfort), until we would have grown old and cold, and say, "We have no delight in the Lord!" Or if we be spared, and the love of God at length prevail upon us, that we yield; Oh, how much greater the conflict. What a remorse of conscience to think of having rebelled so long against that God of love, who created us for his own glory, and for the purpose of rewarding us with Divine love forever; and yet to have chosen the deception of Satan.

Let us then be stirred up with charity towards our dear young companions, who may yet be out of the ark of safety. Let us improve the talent entrusted to our care, that our faith prove not to be dead. O, may the army of the Lord increase! may many, if possible, all turn on the Lord's side. Especially would it make the Christian's heart rejoice, if the intelligence would reach his ears that a great many of the young and vigorous are enlisting under the glorious banner of the Gospel, and fighting in the battles of the faithful, to win the prize of the high calling of God which is in Christ Jesus, to whom belongeth all Honor, Power, and Blessing forever.

B. F. H.

Lancaster, Pa.

Daniel at the Court of Babylon.

(Continued from page 149.)

How noble and arousing an example is that of Daniel! Here was a man who had been trained by repeated trials. His character was now matured and enriched by sanctified experience. The ground of his trust was well defined, and the way to the city of refuge well known. He could now be entrusted with great duties, and could safely be commissioned to enter into hazardous positions for the promotion of the Divine purposes. Accordingly he was introduced into a new trial, surpassing all those which preceded it, both in its fierce requirements, and the extent and glory of its effects.

When Darius, or Cyaxares, had been seated on the throne of Babylon by the victorious arms of his brother-in-law, Cyrus, he re-

solved to appoint an hundred and twenty princes over the different provinces of the realm, and to raise the now distinguished Daniel to the honor of being their president. It is not difficult to conceive how such an elevation would procure for him the envy of his associates. This is the penalty which depravity always levies on triumphant virtue. They assembled together, and having resolved on the death of Daniel, consulted as to the means they should adopt to accomplish their object. "We cannot," said they, "request the king to destroy him, because he has already showed him singular respect, and has even thought to set him over the whole realm. Neither need we endeavor to entrap him in the discharge of his official duties, for in these he is so able and so faithful that the attempt would be hopeless." The problem was to find an expedient which should at once gratify the king, secure Daniel, and render his death as certain and signal as possible; and the wisdom was worthy of a nobler cause which supplied the following solution: "The king," they continued, "has just ascended the throne. He is giddy with recent victory, and unusual elevation. Nothing can be more acceptable to him than flattery. We shall approach his throne, and humbly professing our allegiance, pray that a decree be instituted, requiring all the subjects of the realm to testify their loyalty in some visible manner; affixing at the same time upon those who shall refuse to comply a punishment proportioned to such deliberate treason. Now it is necessary, that whilst this testimony of loyalty should be highly exalting to the king, it should, to answer our purpose, be of such a nature as to elicit Daniel's resolute refusal. We all are aware of that Hebrew's fidelity in religious duty to his God. Let us obtain a command to all the kingdom, to offer up prayer ONLY to the king, and Daniel will, beyond all doubt, incur the penalty." Admirable project!

Then these presidents and princes assembled together to the king, and said thus unto him: "King Darius, live forever! All the presidents of the kingdom, the governors, and the princes, the counsellors and the captains have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it may not be changed, according to the law of the Medes and Persians, which altereth not." Wherefore king Darius signed the writing and the decree.

Thus far the scheme was permitted to succeed; and even already it promoted the cause of righteousness. Already the presidents and princes acknowledge the secular skill and unspotted integrity of Daniel; and already they record their testimony to his continued faithfulness in the worship of the God of his ancestors. But it is not enough that these excellencies should be known to the few: they must be published over the whole kingdom, for the glory of God.

Daniel speedily heard that the writing had been signed. He could not for a moment doubt that the arrow was aimed at him. His whole life, since he came a youth to Babylon, had been one series of dangers. He never closed his eyelids without being doubtful whether the dawn would not reveal some new device for his destruction; nor did he ever venture on the business of the day, without being convinced of the possibility of hearing some new decree leveled at his life. But amid all these contingencies, he maintained perfect steadiness of principle. The rule of his procedure was, in all circumstances, to adhere to duty, secular and religious. And we may be assured, that when this intelligence reached him, he experienced no perplexity as to the manner in which he should act. He saw that death was in the cup which his enemies had mingled for him; but perils never released from fidelity. While the voice of God commanded him to advance, he neither dared, nor desired to retreat.

It is true that one can almost hear the kind and gentle admonitions of his watchful friends. "O Daniel, my brother, your life is of the utmost value! Remember, we beseech you, how much depends upon your continuance among your exiled countrymen. Act, then, we implore you, with becoming prudence! Far be it from us to advise you to suspend the worship of our God; but it is our opinion that you might, consistently with your principles, pray early in the morning, or late at even, when your foes are absent; or, if not, that you do at least retire to the less public part of your

dwelling, or have your windows properly secured, so that no curious eye may alight upon your devotions; this we shall consider but the prudent exercise of principle." To which the convictions of Daniel would evidently lead him to reply, "I can distinguish between what is prudent, and what is selfish. It is not in any circumstances prudent to displease Jehovah; and to omit an occasion placed in one's hands by Providence, of exhibiting the power of his grace, and the elevating glories of that inheritance which lies beyond the most shameful grave. What is a single mortal life, to the possible salvation of thousands of deluded idolaters!" Accordingly, when Daniel knew that the writing was signed, without any hesitation, "he went into his house; and his windows being," not closed and shrouded, but open in his chamber, even "towards" the appointed spot, the city of Jerusalem, he kneeled upon his knees three times a day, and prayed and gave thanks before his God," without yielding in the slightest respect to the edict of Darius, but in every respect acting as he did aforetime.

"Then" the great and longed for juncture having arrived, "these men assembled, and found Daniel praying and making supplication before his God." The fact was undoubted, and it was precisely that which the Divine purpose required. Now it became known over all Babylon, under her new government, that there were religious motives sufficiently powerful to induce a person to resist a decree of the king, under the penalty of being cast into a den of ferocious lions; and, moreover, that this individual worshipped neither the gods of Babylon, nor the gods of Persia, but the God of the captive Jews. Thus an end, most important, was accomplished, but still inferior to that which those persecutors speedily proceeded blindly to promote.

Instantly they came to the king, and reviled him of his unchangeable decree. The king assented, saying, "the thing is true, according to the law of the Medes and Persians, which altereth not." Having gained the concession, they pointed with triumphant malice to *that Daniel* as its first and distinguished victim. No sooner was the fact announced, than the plot burst upon the mind of Darius. He saw that he was taken in the snare of his own inconsideration. He grievously accused himself for the part he had acted, and "labor'd till the going down of the sun," to protect his consciences and beloved subject. But the absurd nature of the law rendered his exertions unavailing. Yes! there were vast spiritual advantages of which he was ignorant, suspended on the issue. The true religion was to be brought into terrible contrast with heathen idolatry. The Jews of all subsequent ages were to be confirmed in their faith, and the enemies of God were to meet with exemplary infliction of punishment. Darius, although like Pilate, he washed his hands of the criminality of the transaction, proceeded. He issued the command for the execution of the sentence. The den was in full readiness. The famished animals roared for a supply of food. The jaw quivered, and the eye glared with eagerness on the first symptom of the approach of the victim.

O Daniel, is this the last moment in which we shall behold thee? From thy father's house we have traced thee to the court of Babylon. We have marked thy early dangers, thy noble piety, thy advancing honors, and must we lose thee thus? Oh, is it thus that thy life is to terminate? He disappears. A stone is laid upon the mouth of the den, and the king seals it with his own signet, and the signet of his lords.

That night was a sad one in the royal palace. Its stupendous halls, which usually resounded with music, in that night were silent. The king did not appear in his usual place at the evening banquet, but retired, fasting, to his chamber. In vain he there searched for repose to his distracted spirit. The rays of the morning penetrated his solitude before his eye-lids had closed in sleep, and seemed to invite him to go forth in search of the object of his solicitude. He arose, and went in haste to the den of lions. With a wavering expectation that some Almighty Guardian protected one so faithful, he called with a mournful voice to the victim who had been *imprisoned* in that fearful prison-house: "O Daniel, servant of the living God, is thy God whom thou servest continually, able to deliver thee from the lions?"

What a moment of suspense must have followed the anxious

question! If no human voice responded to Darius, as he laid his ear anxiously against the opening of the den, how grievous must the conclusion be! Daniel must be destroyed, and the enemy must have received a triumph never to be forgotten! The king must have lost his friend, and Babylon and the world a magnificent illustration of the blessed God!

But hark! A voice proceeds from the cavern! It is not the hoarse growl of the lion—it is not the cry of one terrified by danger—it is the calm and devout reply of Daniel! He was uninjured, unblemished, unterrified!

The king's joy was unbounded. His heart ascended to God. His proclamation went into the languages of all the earth, that men should tremble and fear before the God of Daniel.

Thus O Emmanuel, thy right hand and thy holy arm hath gotten thee the victory! Thus hath thy love protected thy faithful servant; and thus wilt thou ever protect those who expose their lives for thee!

Never may we doubt thy power, thy tenderness, thy unwearied care; and ever may we devote all we are to thy glorious, advancing and triumphant cause!

A thousand practical reflections struggle for expression, as we close this sketch of Daniel's trials; but closed it is, and prayer and meditation must supply the rest.

Faith and Works.

Nothing can be more dangerous than to wrest scriptural passages from their plain and obvious meaning, so as to accommodate them to our preconceived notions; more unceasand, than, from solitary texts, to draw conclusions which are at variance with the general scope and tenor of its reasoning. If such interpretations were allowable, there is no system so wild, no doctrine so absurd, as that the interests or prejudices of artful men could not here find some show of argument to support it. Whenever any passage seems obscure, or appears irreconcileable with other passages, or inconsistent with the doctrines generally taught in the Bible, we must seek for its true explanation, by considering the occasion on which it was introduced, the whole scope of the argument with which it is connected, the errors it was designed to combat, or the truths it was intended to illustrate and enforce. We must also compare it with other expressions of the same writer, or with other writers of equal authority; and if they seem to disagree, we must consider the persons they are addressing, and the circumstances under which they respectively wrote, and thus attempt to reconcile them. By a little attention to a few such simple rules as these, if we search the scriptures impartially, and without prejudice in favor of any preconceived notions, or any peculiar system of our own, we shall find the gospel a beautiful and connected scheme, full of order and harmony in all its parts, never contradicting itself, and perfectly intelligible, so far as our salvation is concerned, to the meanest capacity, so that "a wayfaring man, though a fool, cannot err," and even "he which runneth, may read and understand."

These remarks have an immediate reference to the subject under consideration, and will help to show the frequent misapprehension not to say perversions, of the great and fundamental doctrine of faith which some have maintained to be wholly unconnected with good works, either as its fruit or its evidence. Now, if it were merely asserted that belief in Christ is the only foundation of the sinner's hope of salvation, and the only ground of his justification in the sight of God, this we conceive to be the true doctrine of saving faith, every where set forth in scripture. And if, on the other hand, by good works be meant any action of our own, by which we expect to inherit salvation, or to give us, in the least possible degree, an inheritance claim to the promises of the gospel, such views are as repugnant to sound reason, as they are inconsistent with the revealed word of God; for it is very evident that if our whole life were a continuance of unswerving obedience it would be no more than our "reasonable service." The God "in whom we live, and move, and have our being," has an unquestionable right to all our affections, and all our services; and

should we keep the whole of his commandments, we might even then say, "we are unprofitable servants; we have done that which it was our duty to do." But if, on the contrary, faith be considered as a mere assent of the understanding to the truths of revelation, without including obedience, this would be subversive of the main design of our Savior's death, which an inspired apostle hath told us was to "purify unto himself a peculiar people zealous of good works."

There is a seeming contradiction between the apostles St. Paul and St. James, which has probably given rise to most of the difficulties on this subject. St. Paul says "that faith was reckoned to Abraham for righteousness; for if Abraham were justified by works, he hath whereof to glory." St. James asks, "Was not Abraham our father justified by works? Ye see then how that by works a man is justified, and not by faith only?" To reconcile the apparent difference of these texts, for there can be no real contradiction in the doctrines taught by inspired men, we must notice the various senses in which the terms are here used, and it will be seen that the "two apostles, rightly understood, agree perfectly in their doctrine concerning justification." By faith, St. Paul means a vital, active principle, which necessarily produces holiness of heart and life; and by works he evidently means the ceremonial observances of the Jewish law. On the other hand, St. James, who is addressing a very different class of persons, intends by faith a mere belief in the truths of religion; or a mere assent of the understanding which neither affects the heart, nor influences the conduct; and by works he means such as "do spring out necessarily of a true and lively faith." And he mentions the very same example that St. Paul also alludes to, that of Abraham, who testified his belief in the promises of God, by offering up his only son upon the altar; "Seest thou how faith wrought with his works, and by works was faith made perfect?"

Were it necessary, we might bring numerous passages from St. Paul's epistles, to prove that not one of the writers of the new testament insisted more strongly on the absolute necessity of good works than did this great apostle.

To the Ephesians he says, "We are God's workmanship, created in Christ Jesus unto good works, which God had before ordained that we should walk in them." He tells the Colossians that he did "not cease to pray" that they might be "fruitful in every good work." He directs Timothy to "charge them that are rich in this world, that they do good, that they be rich in good works." In his short epistle to Titus, almost every sentence is of this character; "In all things show thyself a pattern of good works;" "put them in mind, to be ready to every good work;" "these things I will that those affirm constantly, that they who have believed in God, might be careful to maintain good works."

Can language be plainer than this? Does it not evidently appear, from all these passages taken together, that good works are indispensably necessary, though not sufficient, to salvation; that there can be no virtuous, justifying faith, which does not show itself in the practice of all moral duties; and that we may as well expect "grapes from thorns, or figs from thistles," as a saving faith, unless accompanied by a virtuous and holy life?

The whole of St. James's epistle is one continued argument for the necessity, the absolute necessity, of holiness in all our conversation and conduct; not, indeed, as in any degree meritorious, but as an infallible evidence of a correct faith. "What doth it profit, my brethren, the apostle asks, "though a man say he have faith, and have not works? Can faith save him? Faith, if it have not works, is dead, being alone. Show me thy faith without thy works, and I will show thee my faith by my works." And then, to show how vain must be any reliance on an imperative faith, he instances the fallen angels, who had a speculative belief in the truths of religion; "Thou believest that there is one God; thou doest well; the devils also believe and tremble." "Wherefore, according to St. James, to render works acceptable to God, they must proceed from faith; and to render faith perfect or complete, it must produce good works." Why else are we exhorted to "give all diligence to make our calling and election sure?" to "add to our faith, virtue, and godliness, and charity?" to "cleanse ourselves from all filthiness of the flesh and

spirit, perfecting holiness in the fear of God?" Why are we commanded to "work out our salvation with fear and trembling?" Why are we directed to repent as well as to believe? to "put away from us all our transgressions!" And why is it said that "without holiness no man shall see the Lord?" Why are we told to keep the lesser as well as the weightier matters of the law? To what purpose are so many illustrious examples of faith held up for our imitation? And why are we directed to follow the example of our blessed Lord who continually "went about doing good?" How comes it that we are commanded to "bring forth fruits meet for repentance;" and to "walk worthy of the vocation wherewith we are called;" "adoring the doctrine of God our Savior in all things?" Why is it that "every tree which bringeth not forth good fruit shall be cut down, and cast into the fire?" Or why was the servant, who knew his Lord's will and did it not, to be beaten with many stripes? These instances, and many more might be added, certainly prove that something is to be done, as well as believed, in order to salvation.

Read that most inimitable sermon of our Lord upon the mount, and tell me if all the moral duties there enjoined and enforced by the weightiest sanctions, are not to be observed by every man, who expects to partake of the bliss and glories of heaven. He there commands his disciples to "let their light so shine before men, that they may see their good works, and glorify their Father who is in heaven." "By their fruits," he says, "ye shall know them." After these declarations from Christ and his apostles, can any one doubt, that the faith which saves is necessarily connected with good works; and that it is made the condition or means of justification for any other reason, but because it is the vital principle of true holiness whereby men are rendered capable of eternal life?"

Who are the persons to whom our Savior and Judge has declared that he would address the welcome benediction, "Come, ye blessed of my Father?" They are even those, who, when he was hungry gave him meat; when he was thirsty, gave him drink; when he was a stranger, took him in; when naked, clothed him; sick, visited him; in prison, came unto him. At the great day of final account we shall be called to answer "for the deeds done in the body;" and each one will receive his sentence of acquittal, or condemnation "according as his work shall be," "whether it be good or bad." It will not be enough on that awful day, that we have had "all fire, so that we could remove mountains," unless we have possessed that greatest of all Christian virtues, charity. No matter if our faith has been so strong that we can even say to our Judge, "Have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works?" for even then he may confess that he never knew us; for he has expressly declared, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven."

Books and Reading.

One thing should be remembered. It is not reading all the books in the world, or obtaining all the information in the world, that will render a young person happy. True wisdom consists not in knowing what is right only, but in doing it. That book, then, is the best book, which sets the worthiest object before you, and supplies you with the best motive to attain it.

Though books were ten times more plentiful than they are, yet, if the Bible should be taken away, we should be worse off than before. To be therefore well read in other books, and to be but little acquainted with the Bible, is a reproach to any one, old or young. Other books afford us passing entertainment or knowledge respecting the world; but the Bible is able to make us wise unto salvation through faith which is in Christ Jesus.

Whatever books you read, be sure to keep up the reading of your Bible; it contains the best news that ever came into the world, salvation by the Savior of sinners; it affords counsel in difficulty, consolation in trouble, support in sickness, and confidence in death.

"This is a precious book indeed,
Happy the child that loves to read;
'Tis God's own word which he has given.
To show our souls the way to heaven."

What should you say of a traveller who had to enter a strange country, if he made diligent inquiry about the hills and valleys, the roads and the lanes, the highways and by-ways of the first few miles, and never made any inquiry about the remainder? You would think, and say, that he was at best but a simple fellow. Such are all those who are well read in other books, and ill read in the Bible; who are wise in the things of this world, and ignorant of the world which is to come.

"Of all the books that e'er were penned,
To sell, to give away, or lend,
From North to South, from East to West,
The Bible is the very best."

MARIA B. EBBENSHADE.

Perfect Love.

SELECTED BY E. K.

Ye who know your sins forgiven:
And are happy in the Lord;
Have you read that gracious promise,
Which is left you in the word,
"I will sprinkle you with water,
I will cleanse you from all sin;
Sanctify and make you holy;
I will dwell and reign within."

Thou' you have great peace and comfort,
Greater things yet shall find;
Freedom from unholly tempers,
Freedom from the carnal mind;
To procure your full salvation
Jesus suffered, groaned, and died;
O, behold the healing Fountain
Gushing from his wounded side.

O ye tender lambs of Jesus,
Hear your heavenly Father's will;
Claim your portion, plead his promise,
And he surely will fulfill;
Pray, and the refining fire
Will come streaming from above;
Now believe and gain the blessing,
Full salvation. "Perfect love."

Come, my brethren, come, my sisters,
Sick, O seek this holy state!
None but holy ones can enter
Thro' the pure celestial gate,
Can you bear the thoughts of losing
All the joys that are above?
No, my brother, no, my sister,
God will perfect you in love.

May a mighty sound from heaven
Suddenly come rushing down.
Cloven tongues like as of fire,
May they sit on all around;
On the soul of each believer,
May the Holy Ghost come down.
It is coming, it is coming!
Glory, glory to the Lamb!

Evil pursueth sinners; but to the righteous good shall be repaid.

Prudent persons hide their treasures.

The Wife.

The marriage state is the sphere in which we find woman exerting the most important influence. There is not, probably, in the whole life of woman an era so particularly interesting as that at which she assumes this high relation. Up to this period, she has been under the guidance and protection of those who felt the warmest interest in her welfare, and gratified her every wish so far as was consistent with circumstances. But now she feels that she is about to leave the dear friends of her youth, and to place her unlimited confidence in one who is to prove himself her best friend, and to supply the place, in point of friendly counsel and sincere affections of father, mother, sister and brother, or who may act the baser part of the wicked man. Oh, what an experiment! A dangerous experiment is this for the young woman of warm and generous feelings, surrounded by all the best comforts of life, to make. She may be deceived—thousands have been. She may be fortunate. Well, she may rejoice if she is. But let her not forget that there is much depending on herself at regards this matter. In this exalted position she has a weighty obligation to discharge. It is peculiar duty in this sphere to make home happy. She will, indeed, be happy if she succeeds in this, and happier by far will be the man who holds her love. Do we hear you ask, "How can woman do this?" Wherein consists this grand secret of making home happy? We believe that the first great obstacle in the way of domestic happiness will be found, in the majority of cases, to result from a spirit of discontent. The good wife must possess that best of all qualities—a cheerful and contented spirit. This, in itself, is a source of continual bliss, for it robs life of more than half its cares. It gives a gentleness of manner and a happiness of look to her who possesses it. It sheds a halo of brightness around the holy altar of home, and fans continually the pure and lovely flame of affection. Contentment is, indeed, the sunlight of the soul, inspiring with fresh life and beauty everything which may come in its way. It shows us how to be philosophers, and teaches how to make the best of life, causing us to tread lightly on the thorns that may beset our path. By all means, then, should the wife cultivate a spirit of contentment in its broadest sense, combined with Christian resignation amidst the most trying scenes of life.—*American Magazine*.

Little Crosses.

Christ comes to us morning by morning to present to us for the day that is opening, divers little crosses, thwartings of our own will, interferences with our plans, disappointments of our little pleasures. Do we kiss them and take them up, and follow in his rear, like Simon the Cyrenean? Or do we toss them from us scornfully, because they are so little, and wait for some great affliction to approve our patience and our resignation to his will. Ah, how might we accumulate to the small matter of religion generally those words of the Lord, "Take heed that ye despise not one of these little ones!" Despise not thy little sins; they have ruined many a soul. Despise not little duties; they have been to many a saved man an excellent discipline of humility. Despise not little temptations; rightly met they have often nerfed the character for some fiery trial. And despise not little crosses; for when taken up, and lovingly accepted at the Lord's hand, they have made men meet for a great crown, even the crown of righteousness and life which the Lord hath promised to them that love him.—*Dr. Goulburn*.

God has had on earth one Son without sin, "but never one without afflictions." The road to heaven is soaked with the blood of fifty millions of martyrs. Rivers of water ran down their eyes. Yet they all, even while on earth, regarded sin as the worst evil in the universe. Oh! avoid the very appearance of evil. God has a right to expect that you will now honor him. Do it, and he will honor you. But if you shall now sin against him, you shall be lightly esteemed.

HERALD OF TRUTH.

Nov

Herald of Truth,

PUBLISHED MONTHLY, BY

JOHN F. FUNK,

At \$1.00 per Year, in Either the English or German Language.
ELKHART, INDIANA.

President Johnson has appointed Thursday the 28th of November as a day of prayer and thanksgiving throughout the United States.

THE QUESTIONS and ANSWERS in the children's column have unavoidably been neglected for two months. We ask the kind indulgence of our readers, until we again find a little relief from the press of business which is upon us just now, when we will again resume the same.

On several other points also the HERALD has been somewhat neglected. We hope in the course of a few months to arrange matters more systematically and give more time to our editorial duties again.

The paper will be published, by the blessing of God, through another year, and while we rejoice greatly at the unexpected prosperity and support of the paper during the past year, we hope our friends will continue to lend a helping hand in this work, which grew up as it were from a grain of mustard seed until it has become a large tree, and thousands of weary souls have refreshed themselves under its shade. Thousands have rejoiced at its monthly visits, and from time to time have been cheered and encouraged by the words of the brethren and sisters, borne as it were upon angel wings to hundreds of households in our own Country, and to Canada, and even across the wide, wide ocean, to France, Germany, and Switzerland, its messages of peace have gone abroad.

Of the good it has done, it might seem like boasting to speak thereof, and we will forbear; but we feel assured that it is a means through which a great deal of good has been done, and may still be done. Hence as a means of doing good to the brotherhood and mankind in general, and that the name of our Father in heaven may be glorified, we have given our heart and devoted our energies to the work, and hope there are many who will be willing to aid us in carrying out this purpose; for it is this purpose alone that has actuated us to devote ourselves to a work attended with so much labor, care, anxiety, and trial, and had we not felt that the Lord was with us, we should long ere now have laid it aside for something more pleasant to the natural inclinations of man, and more profitable withal.

We will here say one word to such as have not been pleased with our work, and those who have felt that a religious paper should not exist among the brotherhood. Try and bear with us. Do not cast us out as an unprofitable servant at once. See, if there be not some good to be derived from the instructions given in the HERALD of TRUTH. We do not, by any means, compare ourselves with a political newspaper, nor yet with many of the semi-political, religious, advertising sheets that bear the name of religious papers. The HERALD is devoted to RELIGION—the religion of Jesus Christ, and if you, my friend, my brother, and my sister, find that this is the case, that it does uphold, contend for, and promulgate the principles of this religion and you are a professor of that religion, it's your duty to oppose it—but to exercise all due Christian Charity for it

If you should oppose it, you would be contending with yourself, opposing that which you claim to maintain and hold dearer than all else. Would not this be a kingdom divided against itself? By these words I do not ask you to subscribe for the paper, unless you wish to do so, I do not even ask you to read the paper, unless you feel a desire to do so, but only to feel friendly towards it, and not oppose it or destroy the good influence thereof with those who are kindly disposed towards it. Let us deal in love, in kindness with one another, let us search the Scriptures, and see whether these things work for the good of mankind or for their injury. Prove all things and hold fast to that which is good—that which is profitable, that which encourages and strengthens the Christian and warns and pleads with the sinner. Let us make practicable that which we profess when we say, *Love God above all things and thy neighbor as thyself.*

CONFERENCE IN INDIANA.

A large number of bishops, ministers, and deacons, from the states of Indiana, Ohio, Pennsylvania, Illinois, Canada, and Virginia assembled in conference on Saturday afternoon, October 12th, 1867. The meeting was opened by singing. Introductory remarks were made by Bro. George Weaver of Pennsylvania, after which the meeting engaged in prayer.

Among other points set forth, it was enjoined that we should all try to be faithful, labor diligently, walk prudently, and avoid misunderstandings with one another. In the erection of a building all the workmen must understand one another, and work together towards the completion of the building. Their purpose must be to erect the building. To this purpose they must be of *one mind*, so that one does not break down while another is trying to build up. So in the spiritual building of the Church, we must be of one and the same mind.

Bishops, ministers, and deacons were each exhorted to faithfulness in their several callings and the duties of each set forth from the word of God according to Tit. 1. and 1 Pet. 5. The purpose for which they should labor, the zeal and earnestness they should manifest, the reward that is promised to the faithful minister were all referred to and set forth. We should build on the true foundation, Jesus Christ himself being the chief corner-stone, and other foundation can no man lay. Bishops, ministers, and deacons should stand by each other, counsel with each other, and help one another. They were exhorted to be examples to the flock, and not as lords over God's heritage, but to exercise meekness, kindness, and love. Each one also should observe to attend especially to the duties belonging to his own special office. Ministers should preach the word, warn the sinner, comfort and encourage the sin-sick soul, and be faithful in all things. Deacons should visit the sick, distribute the alms of the church, and exercise themselves in prayer, so that they may be able to pray with and for the sick.

The duty of prayer was also earnestly enjoined upon the brethren and sisters in general, so that they also might be able to comfort the sick and afflicted in the hour of trial.

The doctrine of a non-resistant Christianity should be firmly and strictly adhered to, and we should seek to spread the same abroad. There are very few among the great mass of mankind who know anything about the principles of non-resistance. We should seek to spread abroad the knowledge of the truth.

1867.

HERALD OF TRUTH.

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The questions were asked: Can a person who has been wounded in the army and receives a pension become a member of the church consistently with the doctrines of a non-resistant Christianity, and continue to receive his pension. Answered affirmatively.

Can a person who has parted from his wife and taken another (the first wife still living) be received as a member into the church?

Ans. He cannot be received as a member, unless he puts away the second woman.

A brother from Virginia asked: In case the government should pass a law to remunerate those who had lost their property by the late war, could they as non-resistants and conscientiously opposed to war, receive such remuneration? Ans. They could.

It was also asked whether a member of the Church could fill the office of supervisor of public roads without violating the principles of a non-resistant Christianity? Ans. It was thought that under the laws of the State of Pennsylvania brethren had better not fill the office. In some other places (as for instance in Canada) it might be filled without violating any commands of the scriptures. But in all cases great caution is necessary, that we do not transgress the word of God.

It was further enjoined that church-members should not go to shows, parties, and other places of vain amusement. They should not indulge in the fashions of the world—should maintain themselves in a plain, unassuming way and be diligent in the performance of every christian duty.

Conference in Virginia.

Conference meeting for the district of Virginia was held at Weaver's Church, on the 27th of September, 1867. The following are the names of the Bishops, Ministers, and Deacons present:

BISHOPS.

Jacob Hildebrand. John Geil. Samuel Coffman.
John M. Breuneman.

MINISTERS.

Daniel Showalter.	John Weaver.	Christian Brunk.
Samuel Shank.	Abm. Shank.	Daniel Heatwole.
Jacob Driver.	David H. Landes.	John Evers, [Pa.
Peter Shoemaker.	Isaac Groves	Jacob Andrews, of
Michael Herst, of Md.	Peter Boesinger, of Ohio.	

DEACONS.

Benj. Wenger.	Fred. A. Rodes.	Simeon Heatwole.
Peter Blosser.	Jacob Good.	Jacob Geil
Jacob R. Hildebrand.		

The meeting was opened by singing, prayer, and reading the Scriptures. The opening remarks were made by Bro. Jacob Hildebrand. The duties of ministers and deacons, and the great responsibilities resting upon those who stand as leaders of the church here on earth, were set forth. O dear brethren, let us be faithful shepherds, and stand together on the walls of Zion as a united band, joined together in love and union. It seemed to me that I never attended a Conference where all the brethren seemed to be so closely bound together in the bonds of union. Let us be strong in the faith, brethren; let us build upon the chief Corner-stone, Jesus Christ, the Sustainer of the whole Universe. Let us be instant in season and out of season, rebuke, admonish, and reprove, whenever we see that we can do good—go into all the world, teaching them to observe all things whatsoever Christ has commanded; his promise is, *Lo, I am with you always, even unto the end of the world.*

Now, dear brethren, ye who are as ambassadors in Christ's stead, beware of false prophets, and take the word of God for your guide, and not the doctrines of man. I warn you of this, because there are those among us who pretend to know the time of Christ's coming into the world in the year 1868; yes, the day and the hour. I contend that this is in direct opposition to the Word of God; for Christ plainly tells us that *of the day and hour knoweth no man, no not even the angels of heaven.* Matt. 24:36. Beware, therefore, of this doctrine. Take the word of God, brethren, which was left on record for us, that alone is our guide.

Remarks were also made by the brethren John Geil, Samuel Coffman, and J. M. Breuneman, after which the meeting took a recess until after dinner, when each of the ministers and deacons spoke in turn, all bearing testimony to what had been set forth, and all promising to try to perform their duties more faithfully, and to maintain the true doctrine of Christ and his Apostles, as much as God should give them grace.

The subject of Sunday schools was brought up, and spoken against. It was not thought best that we should send our children to Sunday school, in the way Sunday schools are conducted, neither in the way we understand that some of our brethren in the West have them. We can have our Sunday schools in our houses. The apostle Paul admonishes us to bring up our children in the nurture and admonition of the Lord. The subject was left undecided.

2. Can a member be suspended from the church (unless it be for a gross sin, or a sin unto death) without first taking counsel, or consent of the Church? Decided in the negative.

3. Can a member be suspended from the church without first going to him and dealing with him according to the rule given in Matt. 18: 15-17, unless it be for a sin unto death? Decided in the negative.

4. Where a member is suspended or excommunicated, should he be informed of the action of the church, either by the minister or the deacon and officially apprized of the fact? Decided in the affirmative.

On the 28th the Conference met again, and adjournments were given on various subjects by several of the brethren. It was also agreed upon that ministers should be more diligent to visit the weak churches scattered abroad. It was also decided that for the same reason that a man is allowed to put away his wife, he is allowed to marry again.

The next Conference meeting to be held on the last Friday in April, 1868, at Breuneman's Meeting-house,
Harrisonburg, Va. FREDERICK A. RODES.

Correspondence.

A Journey to Virginia and Pennsylvania.

On the 16th of September, 10 o'clock, A. M., I and my wife took passage on the train at Lima, O., accompanied by Bro. Abraham Good, his wife, and two children, and Bro. Daniel Switzer and his wife and five children. Changing cars at Crestline and again at Columbus, we came through Zanesville to Bellaire, where we got on the Baltimore and Ohio Railroad. At New Creek Station, Bro. A. Good and his wife left us, in order to take a nearer road. Changing trains again at Harper's Ferry, we came to Winchester, where we got on the stage to go to Harrisonburg, in Rockingham County, Virginia, a distance of seventy miles. Arriving at the latter place by the help of God on Friday, the 20th, at 2 o'clock, A. M., we employed a man to take us on his wagon about two miles and a half to P'te. David H. Landes, where we then slept till after sunrise. Bro. D. Switzer and his family had accompanied us with the purpose of going to their old home again, which they were compelled to leave during the war. We spent in this county

two weeks very pleasantly, meeting with many dear brethren and sisters, friends and relatives. Our time was not sufficient to enable us to visit all, as we would wish to have done. We attended several refreshing and edifying meetings. It would take up too much room to speak of each meeting particularly. I especially enjoyed much satisfaction at the Conference of ministers, which was held at Weaver's Church, on Friday, the 27th of September, and also on the 28th in the forenoon. Love, peace and union seemed to prevail. In the afternoon public worship was held in the same place, and on Sunday communion services were held in memory of the bitter sufferings of our Savior, near two hundred members partaking of the same. I also had the pleasure of meeting Pre. Andrews, of Lancaster Co., Pa., Pre. Michael Herst, of Maryland, and Peter Boesinger, of Mahoning County, Ohio, and spending some time in their company. The brethren in Rockingham County have lost very much of their worldly goods by the war, but they have to a considerable extent recovered again from their losses. They have been blessed, during the summer just past, with good crops of grain and fruit, so that they need not suffer from want. On Friday, the 4th of October, we went to Pre. Isaac Groves, in Augusta County, where we remained until the following day, when we attended meeting at Hildebrand's Church. After meeting, we went home with Bro. and Pre. Jacob Hildebrand. On Sunday, at the same place, communion services were held in memory of our Savior's death, a large audience being present.

On Monday, the 7th, I and my wife, in company with Bro. J. Hildebrand, took passage on the train at Waynesborough, and changing trains at Gordonsville, came through Alexandria and Washington to Baltimore, where we remained over night. On Tuesday, coming to Hanover Junction, we changed trains, and came to Hanover, in York County, Pa. Here we remained with the brethren till Friday morning, and attended meanwhile three meetings. Here we also met brethren from Lancaster, Dauphin, and Cumberland County, and other places. On Friday, we returned to Hanover Junction; thence to Harrisburg and Middletown, in Dauphin County, and went home with Pre. Nathaniel Schop, remaining over night with him. The next forenoon we had meeting at Strickler's Meeting-house. In the afternoon we went to Jacob Mumaw's, in Cumberland County, where we stayed over night. On Sunday, the 13th, we had two meetings; in the forenoon, at Bonnberger's Meeting-house, and in the afternoon at Slatshell Meeting-house. We then went home with Pre. Samuel Zimmerman. The next morning we took leave of Bro. Jacob Hildebrand and visited Pre. George Rupp, remaining with him till after dinner. We then proceeded to Harrisburg, a distance of three miles, and, getting on the train at 1½ p. m., we came through Pittsburgh to Orrville, Wayne County, Ohio, arriving there at half-past seven A. M. I would have liked very much to make a visit also in Lancaster County, Pa., if time had permitted. I hope and beg that the brethren will not think ill of me, because I could not come to them. At Orrville, we met our son-in-law Christian Brennenman, who took me to the funeral of Bro. Jona Horst. The deceased was buried in the Stark County Mennonite Burying-ground. His age (if I remember rightly) was 58 years and 20 days. Very many friends and relatives followed him to the grave. There also met Pre. Neece, of Whiteside County, Illinois, and Pre. Gilmore, of Holmes County, Ohio. We tarried in this neighborhood till Friday morning, and held two meetings. At Martin's Meeting-house, I also met Bro. and Pre. Geo. Weber, of Lancaster Co., Pa., who preached there on that occasion. On Friday, the 18th of October, at half-past seven o'clock, we got on the train at Orrville again, and reached home in the afternoon, and, thanks to God, found our family all well and cheerful.

I again feel new encouragement after having seen so many brethren and sisters, who, I hope, are true warriors for the everlasting kingdom of peace. I close with a hearty greeting to all the brethren and sisters with whom we have been, and feel heartily thankful for the love shown us. The Lord be with you and us. Amen.

Elida. O.

J. M. BRENNEMAN.

He that hateth me, hateth my Father also.

Questions & Answers.

For the Herald of Truth
The Prodigal Son.

In the HERALD OF TRUTH, No. 45, is asked the question, Who is represented by the younger and who by the elder son in the parable of the prodigal son? In the beginning of the 15th chapter of Luke, we see that all the publicans and sinners drew near unto Jesus to hear him. And the Scribes and Pharisees murmured, saying, This man receiveth sinners, and eateth with them. Then he related to them the parable of the prodigal son. They may then probably have thought in their hearts, such are not we. He therefore presented to their minds this parable, in which, as in a mirror, they might see themselves represented by the elder son. By this elder son is represented a self-righteous, hypocritical person. He sees so much better than his brother, and yet is so far from being so. The younger son asked of his father the portion of goods that were failing to him. The elder son did not venture to do this, and accuses his father that he had never given him a kid. The younger left his father's house and took his journey into a far country. The elder left not his father's house, but his father's heart, that he might enjoy himself without being disturbed by his father, and became as far estranged from his father's heart, as his brother, who, in a foreign land, at length so affectionately remembered his father, and repenting, mourns over his past life of sin. The elder imagined that he had nothing to repent of. The younger did not think himself worthy to be called his father's son. The elder feels that as such he had long been treated with too little respect, and becomes displeased and filled with envy, and unable to bear it that his brother should receive such undeserved favor, he does not even esteem him worthy of the name of brother. "Lo, these many years do I serve thee," he said—and this, it is evident, had become grievous to him—"neither transgressed I at any time thy commandment (the hypocrite was transgressing it at that very time when he refused to comply with his father's wish and to go into the house); and yet thou never gavest me a kid that I might make merry with my friends (the self-righteons are never contented with their lot in the world); but as soon as this thy son was come (thyson he may be, but I cannot call him my brother), which hath devoured thy living with harlots, thou hast killed for him the fatted calf!" He could not, it seems, forget the calf that he had lost. How perverse his servile and mercenary disposition and want of love towards his neighbor here proves itself. What a good son he appeared to be till the moment of trial. Then suddenly becomes evident what had long been in his heart. The occasion is the return of his brother to his father's house. So even to-day repentance and conversion is the rock of offense, at which the self-righteous man stumbles and falls. As he himself is unwilling to know anything about it, so also he cannot bear it in others. He has himself never experienced these things, therefore he is unwilling to acknowledge such experience in another. Though he is so near the goods of his father's house, he does not enjoy them. He has them even apparently in possession. His faithful father reminds him of this, saying, "Son, thou art ever with me, and all that I have is thine." Just consider, he means to say, how well off you are with me. Can you enjoy yourself with your friends without me? Am I not better to you than a hundred kids? Why are you angry because I make a feast for your brother, instead of taking part in the same? "It is meet that we should make merry and be glad, for this thy brother was dead, and is alive again; was lost, and is found." Oh that I could say this of you also! *

Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

Children's Column.

The Bible.

The Bible, the Bible more precious than gold!
Its hopes and its glories its pages unfold;
It speaks of the Savior, and tells of his love,
It shows us the way to the mansions above.

The Bible, the Bible, blest volume of truth!
Now sweetly it smiles on the seasons of youth;
It bids us seek early the pearl of great price,
Ere the heart is enslaved in the bondage of vice.

The Bible, the Bible, we hail it with joy!
Its truths and its glories our tongues shall employ.
We'll sing of its triumphs, and tell of its worth,
And send its glad tidings afar o'er the earth.

The Bible! the Bible! the valley shall ring,
And hilltops re-echo the notes that we sing;
Our banner inscribed with its precepts and rules,
Shall long wave in triumph the joys of our school.

On Filial Affection.

BY THE LATE HENRY BASDEN OF DEAL.

Honor thy father and mother, is part of that sacred law given to mankind, ever worthy to be remembered. It becomes us to reverence, obey, and love them to whom we are so greatly indebted. Filial affection is an amiable trait, wherever found; it should be cherished by every possible means; and it will most assuredly meet with its own reward. Always remember, says a sensible writer, that your duty to your parents is inferior only to that which binds you to the great Author of your being; and, that neither the implicit submission of childhood, nor the return of affectionate offices in more advanced years, can ever cancel our obligations for a father's protection, or repay the solicitudes of a mother's tenderness!

Filial affection is so justly appreciated by the Chinese, that they erect public monuments and triumphal arches in honor of those children who have given proof of great filial affection. The ancient Romans, as well as some other people, gave parents the absolute right of life and death over their children.

My young readers, let the commands of your parents be ever sacred in your ears, and implicitly obeyed, where they do not contradict the commands of God, pretend not to be wiser than they who have had so much more experience than yourselves; and despise them not, if haply you should be so blessed as to have gained a degree of knowledge or of fortune superior to them. Let your carriage towards them be always respectful, reverent and submissive; let your words be always affectionate and humble; and especially beware of pert and ill-seeming replies; of angry, discontented, and peevish looks. Never imagine if they thwart your wills or oppose your inclinations, that this arises from anything but love to you; solicitous as they have been for your welfare, always consider the same tender solicitude as exerting itself, even in cases most contrary to your desires; and let the remembrance of what they have done and suffered for you, ever preserve you from acts of disobedience, and from pausing those who have ever felt so much for you, their children.

Doubtless, you should all of you have too much ingenuousness of temper, to think of repaying the tears and anxieties they have experienced for your welfare, by unkindness, which will pierce them

to the soul; which will, perhaps, break the string of a heart, of which you, and you only, have long had sole possession! No, my young friends; so far from this, you will think it the greatest happiness of your lives to follow the blessed Savior's example, and to show the most tender concern for your parents; particularly if, like his, yours should happen to be a widowed parent; a mother, deprived of her chief happiness and stay by the loss of a husband; for which nothing can compensate but the dutiful and affectionate behaviour of her children, who are bound, in that case, to manifest double kindness; and to alleviate, by all the tenderness and affection imaginable, the many difficulties and sorrows of widowhood.

It is mentioned as an amiable part of the character of the judicious Mr. Hooker, that he used to say, "If I had no other reason and motive for being religious, I would strive earnestly to be so, for the sake of my aged mother; that I may requite her care for me, and cause the widow's heart to sing for joy."

A beautiful illustration of this virtue will be found in the story of Naomi and Ruth, which is particularly recommended to the young reader's attention.

That the foregoing observations may serve to excite a greater degree of filial affection in all who may read them, is the sincere and ardent wish of a friend of the rising generation.

Good Advice.

The following good advice is from the writings of Leigh Richmonde, called "Councils to his Children." We would call special attention to Nos. 5, 6, 13, 14, 15, 16, 17, and 19. These valuable rules should be observed with the most rigid carefulness. Many backsliders are made in consequence of taking the opposite course; and thousands destroy their influence for good by the same means. To those who wish to be ready for the coming of the Son of man, we would say, give these rules a careful study, and treasure them up for every day use. Do not forget them. Please read them with care.—ED.

1. Aim at keeping a devoted heart for God, in the least and most common transactions of every hour, as well as in the events which may seem to call the loudest for manifestation of religious conscience and principle.

2. Pray regularly, not seldom and occasionally, for grace to live and die by:

3. Form no hasty intimacies, and none whatever but such as may promote seriousness of heart, tongue and demeanor.

4. Beware of cheerfulness degenerating into levity, and ignorance of the world into prejudice.

5. Guard against the hasty judgment of character, and above all, the hasty uttering of sentiments, and making remarks to the disparagement of others.

6. Particularly avoid making the errors, failings, faults or follies of good people, either in private or public matters, the subject of rash or unguarded remarks. Be known for charity, forbearance, and kindness.

7. Keep Christ's golden rule, Luke 6: 31, in perpetual remembrance; it is the panacea for most of the evils of life, so far as they are connected with social intercourse.

8. Be conscientious toward all, friendly with few, intimate with fewer still, strictly confidential with fewest of all.

9. Be not contented with anything, short of deep, devoted, diligent, decided seriousness. Make not the too numerous, half-hearted, decent, but dubious, Christians your pattern for imitation. Set your mark and standard very high, and aim deliberately to regulate your conduct by it.

10. I trust you are taught in the school of Christ. Rely however, on the past privileges of education, but seek present evidences such as will comfort you under sudden alarms and distresses, should they occur. Try to get acquainted with yourself by a review of your whole life, and often carry to the Lord in prayer and confidence, the results of examination into your hearts and conduct.

11. Adhere most scrupulously to truth, and labor to preserve the strictest integrity, simplicity and sincerity.

12. Engage in no pursuit in which you cannot look up unto God and say, Bless me in this, O my Father!

13. Strive to be as kind, forbearing, and forgiving as you can, both to friend and foe.

14. Never speak evil of any one, on any pretense whatever.

15. Try to recommend religion by the courtesy, civility, and condescending character of your conduct.

16. Watch against irritations, positiveness, unkind speaking, and anger. Study to promote love.

17. Mortify lust, sensuality and sloth.

18. Never allow others to speak well of you; nor especially yourself to say or think anything of yourself but as poorly done. Keep down pride; let it not be indulged in for a moment; and watch against it.

19. Shut out evil imaginations and angry thoughts.

20. Let it be your sole business here to prepare for eternity. Consider every moment of time in that view.

21. Remember that you have to contend with a legion of devils, a heart full of deceit and iniquity, and a world at enmity with God.

22. Pray that you may ever rejoice in the advancement of Christ's kingdom, and the salvation of sinners; and labor in every way to promote these objects.

23. Prayer is the only weapon which can subdue your corruptions and keep your evidences bright. Cultivate prayer.

The Covering of Rams' Skins.

BY MRS. H. A. CROUCH.

Ex. 26:14. "And thou shalt make a covering for the tent, of rams' skins dyed red." I have spoken before of rams, sheep and lambs, as being a class of animals used in sacrifice to represent Jesus as the Lamb of God.

The third covering of the tabernacle was of rams' skins. John saw Jesus coming unto him and said, "Behold the Lamb of God which taketh away the sin of the world!" At another time he stood, and looking upon Jesus as he walked, he said, "Behold the Lamb of God!" Thousands of sacrifices have pointed to him; a weary world has been waiting for him; prophets and poets have sung of him; and how few who know him! He comes in tenderest love to his own, but his own receive him not. They are looking for a warrior, a prince, a conqueror; one who shall deliver them from their enemies; but his voice is not heard in their streets. Humbly, quietly, he moves among the children of men doing good. With a heart full of love and sympathy to all mankind, he blesses, he feeds, he weeps, he ministers; but he is reviled and rejected. He warns, he entreats, he pleads, he yearns over men; but he is despised and set at nought. Yes, he is led as a lamb to the slaughter. As a lamb without blemish and without spot he is offered for the redemption of man. Thus he opens up the way to God. Now all mankind may wash their robes and make them white in his blood, and enter in; "And the lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

Sinner, behold the Lamb of God! He has died for you. What unutterable anguish has he endured that there might be a way opened for your escape; that you might be saved from endless death? He holds out his hands beseechingly, for he sees your danger as you cannot see it. He says, "Come!" He pleads with you. He is holding a controversy with you by his Spirit, for he wants to save you from eternal burnings. He pleads with the Father for you; "Spare him yet another year."

Will you hold a controversy with God? Will you contend with your Maker? Will you despise so great deliverance which has been wrought out for you at such a price? Then how shall you escape?

"And thou shalt make a covering for the tent of rams' skins dyed red."

"Who is this that cometh from Edom, with dyed garments from Bozrah? this is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat?" I have trodden the wine press alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiments."

Oh, the wrath of the Lamb! Who shall be able to bear the wrath of the Lamb? Once he spake in tones of tenderest love and mercy, wooing a rebellious world. Now he comes to render recompence to his enemies, and vengeance to his adversaries. No wonder they call for the rocks and the mountains to fall on them, and hide them from the face of him that sitteth upon the throne, and from the wrath of the Lamb.

Jesus opened the book of God, and stood up in the synagogue to read. And the words he read were, "The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." And he closed the book and sat down. He did not read the whole of that last sentence. *Mark that.* He broke off at a comma. He could not have said, "This day is the Scripture fulfilled in your ears," if he had read the whole of the sentence; "for the day of *conspice of our God*" is yet to come. Prepare—ye inhabitants of the earth, prepare to meet it. Now is the day of mercy and love; this is a day of invitation and entreaty. Soon the wrath of God will be revealed from heaven against all unrighteousness, and ungodliness of men who obey not the gospel of our Lord Jesus Christ. The mountains shall be melted with the blood of the slain, and the dust of the earth shall be soaked with it, and made fat with their fatness. Then will be fulfilled that word, "The day of vengeance is in my heart, and the year of my redeemed is come. See Isaiah 34th and 35th chapters.

Those who upon earth followed the Lowly One, despise and scorned by man, will be spared then, as a father sparing his own son that serveth him. "Forever with the Lord shut in." That covering which is their shelter, and refuge, and hiding place,

"The wounds of Jesus for their sin,
Before the world's foundation slain."

will be a swift and constant witness against all outsiders, proclaiming their damnation just. That day which will be one of terror and blackness of darkness to the deceived professor, and sinner, will be one of exaltation and triumph to all the holy ones of God who here upon earth were partakers of Christ's sufferings.

He which testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus.—Earnest Christian.

Ministry of the Word.

DESIGN AND USE OF THE CHRISTIAN MINISTRY.

And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. Jer. 3:15.

Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word of my mouth, and give them warning from me. Ezk. 3: 17.

Ye are the salt of the earth: but if the salt have lost his savor, wherefore shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill cannot be hid. Mat. 5: 13-14.

Delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Act. 26: 17-18.

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! Rom. 10: 14-15.

How beautiful upon the mountain are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Is. 52: 7.

For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. 1 Cor. 1: 21.

Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead be ye reconciled to God. 2 Cor. 5: 20.

And he gave some, apostles; and some, prophets; and some evangelists; and some, pastors and teachers; for the perfection of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Eph. 4: 11-13.

This is a true saying, If a man desire the office of a bishop, he desired a good work. 1 Tim. 3: 1.

Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. Heb. 13: 17.

MINISTERS DIVINELY APPOINTED AND QUALIFIED.

And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Is. 62: 2.

For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts. Mal. 2: 7.

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. Luke 10: 1-2.

But some of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. Act. 20: 24 & 28.

But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee: delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Act. 26: 16-18.

Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorted, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Rom. 12: 6-8.

Paul called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother; for Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. 1 Cor. 1: 14-17.

And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation. 2 Cor. 5: 18.

And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it. Col. 4: 17.

And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry. 1 Tim. 1: 12.

But hath in due time manifested his word through preaching, which is committed unto me according to the commandments of God our Savior. Tit. 1: 3.

But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. 1 Cor. 12: 7-11.

MISSION NEEDED AND DIVINELY APPOINTED.

The wicked shall be turned into hell, and all the nations that forget God. Ps. 9: 17.

Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty. Ps. 74: 20.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Mat. 28: 19.

And he said unto them, Go ye into all the world, and preach the gospel to every nation. Mk. 16: 15.

For as many as have sinned without law shall also perish without law; and as many have sinned in the law shall be judged by the law. Rom. 2: 12.

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! Rom. 10: 14-15.

CALL TO PREACH THE GOSPEL.

For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel. 1 Cor. 9: 16.

But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood. Gal. 1: 15-16.

And no man taketh this honor unto himself, but he that is called of God, as was Aaron. Heb. 5: 4.

ORDINATION OF MINISTERS.

And he ordained twelve, that they should be with him, and that he might send them forth to preach. Mk. 3: 14.

As they ministered to the Lord, and fasted, the Holy Ghost said, Separate Barnabas and Saul for the work whereto I have called them. Acts 13: 2.

And when they had ordained them elders in every church, and had prayed with fasting, they commanded them to the Lord on whom they believed. Acts. 14: 23.

And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. 2 Tim. 2: 2.

For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee. Tit. 1: 5.

SETTING AN EXAMPLE.—Children are imitative; therefore they should have the best models. And as the best models we can produce are imperfect at best, they will be prone to copy the imperfections. Hence the unspeakable importance of striving to set before them a good example; until things conformed to a high and holy standard. We live over again in our children. The Sabbath-school teachers of the present day are deciding what the condition of the cause shall be when they are gone. It will be what they are making it now.

On the 22nd of October, in Gains Township, Kent Co., Michigan, ABRAHAM MOYER, aged 65 years, 6 months, and 11 days. He was buried on the 24th, in the South West Caldonia grave yard. Funeral discourses were delivered by Henry Wismer and Abm. Detweiler from Phi. 1:21. He was a son of Christian and Anna Moyer, of Manheim Township, Lancaster Co., Pa. His death was caused by a fall from a wagon, in which he injured his neck and shoulders. He lived 11 days after the fall. He was apparently entirely reconciled to God, and died in full hopes of the enjoyment of a blessed immortality.

On the 11th of Oct., in Berlin, Waterloo Co., Canada West of Eryciptes, HANNAH HUNSICKER, wife of Michael Hunsicker, aged 67 years and 1 month. Her maiden name was Clemmons. She was buried at Elly's burying ground. She leaves a husband and 9 children to mourn their loss. Funeral sermons were preached by Daniel Wismer, George Schmidt, and Enoch Detweiler from Matt. 24:44 and Rev. 3:6. She was born on the 14th of September, 1801, and was married to Michael Z. Hunsicker on the 10th of May, 1818. They had twelve children—five sons and seven daughters. She was a faithful mother, but the Lord has done well. Michael Z. Hunsicker and his wife removed from Pennsylvania to Ohio in 1838 where they resided until 1865, when removed again to Waterloo Co., C. W.

On the 14th of October, at his residence in Springville, Lancaster C. O., Pa., of typhoid fever, after and illness of nearly three weeks, JOSEPH EBERSOLE, Jun., aged 24 years, 4 months and 6 days. He leaves a wife and two children to mourn his early death. His mortal remains were interred on the 16th, followed by a sympathizing concourse of friends and relatives. He trusted in God, and commended himself unto God, earnestly desiring to be with Christ, also earnestly praying for his brothers, that they may also turn unto God. He lived in faith; he died in faith. His friends cherish the best of hopes for him. O! that we all may live as we wish to die. Amen.

JACOB N. BRUBAKER.

Death of Daniel Hertzler, of Springfield, Ohio.

The door was broken open during the night of October by running a piece of timber against it, and the assassins entered the house. Hertzler's wife heard the noise, and rose to see after the child which had been sick and slept in the room where they entered, and said, "What is the matter, Daniel?" When one of the men caught her by the neck, and said, "Never mind Daniel!" By this time Daniel was up, trying to light a candle; but his wife could not tell whether he got it lighted or not, but she heard a disturbance in the other room and the report of a gun, upon which the man who held her, let her go and ran into the other room, and she went up stairs, and awoke the hired man, came back to the room, and taking the sick child, fled to a neighbor's house. This was on the morning of the 10th of October, between two and three o'clock. Hertzler lay there until six o'clock, when they found him dead. He had been shot twice; once in the thigh, which was the cause of his death, and once in the side, which was only a flesh wound. He was buried on Sunday, the 13th. This was the largest funeral that I ever was present at, 43 carriages are said to have been in attendance, and a large concourse of people.

J. M. G.

Letters Received.

Blongh John	Herr Martin	Moyer J. S.
Bear Pr. John	Hershey John D	Nenschwander John
Burkholder Seth	Hershey J. J.	Trotter J. D.
Burkholder Samuel	Hershey J. J.	Schmidt J.
Ebersole Mary R	Horschheimer A.	Schantz Peter
Fall Abm.	Horschheimer Jacob	Stauffer Tobias S.
Good Christian	Kulp Joseph	Shindler Hefty
Gehman David	Kuny J. M.	Schwartzler Daniel
Schoen J. J.	Shantz J. Y.	

WITH MONEY.

Albrecht John	73	Hartman, Peter	40	Ranck, Jacob E.	1 25
Amstutz, John, W.	70	Hilfsmuth, Benj.	50	Roth, J. T.	2 25
Brubaker, J. John	1 00	Hertzler, Fitch	1 20	Ropp, Andreas	2 00
Burkholder, John	1 00	Immer, Jacob	1 00	Rupp, Christian	1 00
Burkholder, Christ.	1 00	Krueger, Henry	1 50	Schroeder, Polly	1 00
Bronnenkorn, J. M.	4 50	Kaufman, A. H. & A.	2 00	Schwarzentrucker,	1 00
Detweiler, J. M.	60	Kurtz, Jacob	2 00	Smith, Peter	1 00
Dietrich, Christian	1 00	Lambert, Christian	2 00	Snyder, John	1 00
Olinger, Samuel	60	Kreiter, J. M.	2 50	Sunk, John	50
Gahman, Samuel	1 50	Lamis, J. B.	1 00	Schaeffer, Peter E.	1 00
Hegay, Pr. Joseph	2 00	Miller, Moses P.	2 10	Schaeffer, Peter J.	50
Hershey, Benjamin	25	Mack, J. S.	25	Schrader, Christian	3 00
Hershey, Jacob F.	3 00	Milner, Lewis J.	2 50	Schnetzer, Christian	1 50
Hershey, John H.	1 00	Reid, Moses E.	1 00	Schaeffer, Peter J.	1 00
Hunzicker, John C.	75	Rodes, Fred. A. 2	1 10	Zimmerman, Jacob	1 00
	25	Zook, Jonathan	1 00	Zimmerman, Samuel	1 00

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The article, *Pride and Humility*, by J. M. Brenneman, is now ready for delivery in pamphlet form, and all orders for the same will be promptly filled at the following prices:

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Herald of Truth.

A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 4 — No. 12.

ELKHART, INDIANA, DEC., 1867.

Whole No. 48.

A Year in Heaven,

Under the cross of a mourner's pain
Laid on the soul—when you went to God,
We have walked a year, while the sun and rain
Faded and freshened this grassy sod.
Time for the flowers once to blow,
Time enough for the leaves to fall,
Time enough for a winter's snow,
To scatter its whiteness over all.
Time enough for the trembling feet,
Tired of the earthways' dust and dew,
To long for the tread of the golden street,
And to weary in waiting to go to you.
Have you ever missed us—walking alone
By the beautiful shore of the jasper sea?
Do you keep the old place in your heart for your own,
Wherever you are—and wherever we be?
In the harmonies that the holy sing,
Have you heard the voices that we've missed so long?
Have you seen the light which their glad eyes bring,
Shining up through the heavenly throng?
Have you sat in the hush of some holy place,
When heaven was flooded with God's own calm—
And kissed for its mother the angel face.
Of some little child who had crept to your arms?
Are there any to comfort, to cheer, to bless?
Is this the work to the pure heart given?
Does earth's most beautiful tenderness?
Have part in the blessed life of heaven?
Have you found my beautiful ones—beloved?
Do they know I am weary and long for home?
Do they change and forget in the world above?
Do they miss me—and wait for me to come?
—Oh, vainly we pray; their reading is vain
For words that the stiller heart cannot say;
The dear arms that held us seem opened again,
And the eyes smile a welcome, —and yet we stay!
And, clasping our crosses, we'll try to wait,
No matter how many the summers be.
Since, whether or coming so soon or late,
We know they are years in heaven to thee.
They can add no shadow of pain or care
To dim the brightness the dear face wore;
No lines of gray to the silver hair,
For all that is beautiful entering there,
Is beautiful forever!
And it may be the marks of our pain and sin,
That we bring from the field of strife;
Shall be washed away at our entering in;
At the gates of the sorrowless life;
Clothed in the mantle that awaits the forgiven,
It may be incoming to you,
Who have waited for us through this year in heaven—
That we shall be beautiful too.
So we will not mourn, if many a spring
Melts, from the church yard, its veil of snow;
If many an autumn should, grieving, fling
Dead leaves on the dear graves, ere we go.

M. L.

Lynn.

The Life and Journeys of Jesus.

THE BOY IN THE TEMPLE.

Nazareth, a despoiled village in the province of lower Galilee, about seventy miles north from Jerusalem, and beautifully located among the hills of Palestine, was the home of Jesus, during the years of his childhood and youth. Very little is known of his early life, as the evangelists give no account of his history previous to the commencement of his ministry, more than that he lived with his parents and "grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon him."

The words "strong in spirit" imply that, as the faculties of his mind enlarged with the growth of his body, he also by his divine character, attained the attributes that belong only to God, namely: Omiscience, Omnipotence and Omnipotency.

"Filled with wisdom" means spiritual wisdom that consisted in the knowledge and fear of God: so beautifully described by St. James as "The wisdom that is from above, is first pure, then peaceful, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." Jas. 3: 17.

"The grace of God was upon him"—Jesus was full of love and bestowed his favors free on all, and growth in grace gives us more spiritual light and knowledge, a greater dependence upon Christ, and makes us more humble and submissive, more thankful and spiritual: it weakens our attachments for the things of this world, and gives us a more heavenly disposition as we progress in sanctifying grace.

Every year the parents of Jesus went to Jerusalem, to the feast of the Passover; the first instituted and most solemn of all the Jewish festivals; being established to commemorate the deliverance from Egyptian bondage, it was annually observed on the fourteenth day of the first month, which corresponded nearly to our April. Jesus being now twelve years of age accompanied his parents on their pashal journey, and remained with them in the temple during the eight days that the feast continued, in order that he might thus early learn the precepts of virtue, and practice the duties of religion.

The days of the feast being ended, Joseph and Mary departed with the rest that were going towards Galilee, not knowing that Jesus without their knowledge and consent tarried behind: thinking that he had gone with some of their friendlier relatives who had desired his presence and company, Mary felt no anxiety about him, and supposing they would, overtake him on the road, continued the journey till evening, when failing to find him among their kinsfolk and acquaintance, they returned to Jerusalem much troubled, and after an anxious search of three days found him in the temple, sitting among the learned doctors, who were amazed at the wisdom and knowledge he displayed in asking them and answering their questions, not as a teacher but as a scholar, who could give manifest proof of superior wisdom and divine intelligence, even though of tender years and lacking the advantage of a finished education.

"The wonder of his parents at finding him thus employed, was beyond expression; though his pious mother, notwithstanding the pleasure which the discovery afforded her, could not help showing the concern which his absence without their knowledge had occasioned them, by addressing him thus: "Son, why has thou dealt so

with us? Behold thy father and I have sought thee, sorrowing. To this question he replied, that their surprise at his absenting himself without their knowledge was groundless and absurd, as they might have been assured from his extraordinary birth, and the wonderful circumstances attending it, that his Father was no less than the Almighty One of Israel; that he assumed human nature to promote his glorious design; and, therefore, as his errand was of such moment, they must not imagine that he could always reside with them.

"How is it that ye sought me? Wist ye not that I must be about my Father's business?"

Though his parents did not clearly discern the force of this excellent remonstrance, his pious mother committed his words to memory, and together with Joseph, her husband, joyfully returned with him to their poor dwelling at Nazareth, where he lived with them in dutiful subjection, and thereby afforded a noble example for the imitation of all children, who are certainly bound to yield obedience to their parents, since the Son of God himself, when on earth, has set them the pattern, by practicing every branch of filial duty to his earthly parents.

The Passover was a sacred festival, commemorative and typical in its nature and design; the deliverance which it commemorated was a type of the great salvation it foretold. The Savior identified himself with the paschal lamb as its great Anti-type, in substituting the Lord's Supper for the Passover. "Christ our Passover, is sacrificed for us," 1 Cor. 5: 7; and as we compare the innocent lamb slain in Egypt with the infinite Lamb of God, the contrast teaches us how infinite is the perdition which He alone can cause to "pass over" us and how essential it is to be under the shelter of his sprinkled blood, before the terrible night of judgment and ruin overtakes us.

The Christian Passover, the Lord's Supper, was instituted by Christ, when he ate with his apostles at the last Passover Supper, and gave them a symbol of his body to eat, and a symbol of his blood to drink, under the form of bread and wine; prefiguring that he should give up his body to the Jews and to death. The paschal lamb which the Jews killed, tore to pieces, and ate, and whose blood preserved them from the destroying angel, was a type and figure of our Savior's death and passion, and of his blood shed for the salvation of the world.

Jesus hallowed every stage of human existence, and marked every period with a perfect example of Christian life.

He was a model childhood, and revealed the fact, that it is possible for children to experience religion, and at an early age learn to do His will and those things that please him; Jesus knew God as "Father," and loved his temple. In it he spoke his first recorded word, and declared the importance of the mission he came to perform, from which we should learn to be more zealous in our "Father's business," more steadfast in our devotion to Christ, more earnest and prayerful for the salvation and eternal happiness of those around us.

To be a true and faithful follower of Jesus, we must recognize God as our Father, and seek that relation by receiving Jesus—"For as many as received him, to them gave he power to become the sons of God even to them that believed on his name." Jn. 1: 12.

The great work of this life is to do the will of our heavenly Father, and our chief delight should be to seek first the kingdom of God and his righteousness, for then alone are we sure of eternal and everlasting happiness.

A. K. F.

The Sinner Sentenced.

1. Hear, O sinner, and I will speak, Job 42: 4, yet once more as in the name of God, of God thine Almighty Judge, who if thou dost not attend to his servants, will ere long, speak unto thee in a more immediate manner, with an energy and terror which thou shalt not be able to resist.

2. Thou hast been convicted, as in his presence. Thy pleadings have been overruled, or rather they have been silenced. It appears before God, it appears to thine own conscience, that thou hast nothing to offer in arrest of judgment; therefore hear thy sentence, and summon up, if thou canst, all the powers of thy soul to bear the execution of it. "It is, indeed, a very small thing to be judged of

man's judgment;" but "he who now judgeth thee is the Lord."—1 Cor. 4: 3, 4. Hear, therefore, and tremble, while I tell thee how he will speak to thee; or rather, while I show thee, from express scripture, how he doth even now speak, and what is the authentic and recorded sentence of his word, even of his word who hath said, "Heaven and earth shall pass away, but not one tittle of my word shall ever pass away." Matt. 5: 18.

3. The law of God speaks not to thee alone, O sinner, nor to thee by any particular address; but in a most universal language it speaks to all transgressors, and levels its terrors against all offenses, great or small, without any exception. And this is its language: "Cursed is every one that continueth not in all things which are written in the book of the law to do them." Gal. 3: 10. This is its voice to the whole world; and this it speaks to thee. Its awful contents are thy personal concern, O reader, and thy conscience knows it. Far from continuing in all things that are written therein to do them thou canst not but be sensible that "innumerable evils" have encompassed thee about." Psalms 40: 12. It is then manifest thou art the man whom it condemns: thou art even now "cursed with a curse," as God emphatically speaks, Mal. 3: 9, with the curse of the Most High God; yea, "all the curses which are written in the book of the law," are pointed against thee. Deut. 29: 20: God may righteously execute any of them upon thee in a moment; and though thou at present seeest none of them, yet, if infinite mercy do not prevent, it is but a little while and they will "come into thy bowels like water," till thou art burst asunder with them, and shall penetrate "like oil into thy bones." Psalms 109: 18.

4. Thus saith the Lord, "The soul that sinneth, it shall die." Ezek. 18: 4. But thou hast sinned, and therefore thou are under a sentence of death! What will the end of these things be? That the agonies of dissolving nature shall seize thee, and thy soul shall be torn away from thy languishing body, and thou shalt return to the dust from which thou wast taken. Psalms 104: 29. This is indeed one awful effect of sin. In these affecting characters has God, through all nations and all ages of men, written the awful register and memorial of his holy abhorrence of it, and righteous displeasure against it. But, alas, all this solemn pomp and horror of dying is but the opening of the dreadful scene. It is a rough kind of stroke, by which the fators are knocked off when the criminal is led out to torture and execution.

5. Thus saith the Lord, "The wicked shall be turned into hell, even all the nations that forget God." Psalms 9: 17. Though there be whole nations of them, their multitudes and their power shall be no defence to them. They shall be driven into hell together—into that flaming prison which divine vengeance hath prepared—into "Tophet, which is ordained of old, even for royal sinners," as well as for others; so little can any human distinction protect. "He hath made it deep and large; the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone shall kindle it." Isa. 30: 33; and the flaming torrent shall flow in upon it so fast, that it shall be turned into a sea of liquid fire; or, as the Scripture also expresses it, "a lake burning with fire and brimstone" for ever. Rev. 21: 8. "This is the second death," and the death to which thou, O sinner, by the word of God art doomed.

6. And shall this sentence stand upon record in vain? Shall the law speak it, and the gospel speak it; and shall it never be pronounced more audibly; and will God never require and execute the punishment? He will, O sinner, require it; and he will execute it, though he may seem for a while to delay. For well dost thou know that he hath appointed a day in which he will judge the whole world in righteousness, by that Man whom he hath ordained, of which he hath given assurance in having raised him from the dead." Acts 17: 31. And when God judgeth the world, O reader, whosoever thou art, he will judge thee. And while I remind thee of it, I would remember that he will judge me. And "knowing the terror of the Lord," 2 Cor. 5: 11, that I may "deliver my own soul." Ezek. 33: 9. I would, with all plainness and sincerity, labor to deliver thine.

7. I therefore repeat the solemn warning, Thou, O sinner, shalt stand before the judgment seat of Christ." 1 Cor. 5: 10. Thou shalt see that pompous appearance, the description of which is grown so familiar to thee that the repetition of it makes no impression on thy mind.

sion on thy mind. But surely, stupid as thou now art, the shrill trumpet of the archangel, shall shake thy very soul; and if nothing can awaken and arouse thee, the convulsions and flames of a dissolving world shall do it.

8. Dost thou think that the intent of Christ's final appearance is only to recover his people from the grave, and to raise them to glory and happiness? Whatever assurance thou hast that there shall be "a resurrection of the just," thou hast the same that there shall also be a "resurrection of the unjust." Acts 24: 15; that "he shall separate" the rising dead "one from another, as a shepherd divideth the sheep from the goats," Matt. 25: 32, with equal certainty, and with infinitely greater ease. Or can you imagine that he will only make an example of some flagrant and notorious sinners, when it is said that "all the dead," both "small and great," shall "stand before God." Rev. 20: 12; and that even "he who knew not his Master's will," and consequently seems of all others to have had the fairest excuse for his omission, "shall be beaten," though with "fewer stripes?" Luke 12: 43. Or can you think that a sentence, to be delivered with so much pomp and majesty, a sentence by which the righteous judgment of God is to be revealed, and to have its most conspicuous and final triumph, will be inconsiderable, or the punishment to which it shall consign the sinner be slight or tolerable? There would have been little reason to apprehend that, even if we had been left barely to our own conjectures what that sentence should be. But this is far from being the case; our Lord Jesus Christ, in his infinite condescension and compassion, has been pleased to give us a copy of the sentence, and no doubt a most correct copy; and the words which contain it are worthy of being inscribed on every heart. "The King," amidst all the splendor and dignity in which he shall then appear, "shall say unto those on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 34. And "where the word of a king is, there is power" indeed. Eccles. 8: 4. And these words have a power which may justly animate the heart of the humble Christian under the most overwhelming sorrow, and may fill him "with joy unspeakable and full of glory." 1 Peter, 1: 8. To be pronounced the blessed of the Lord, to be called to a kingdom, to the immediate, the everlasting inheritance of it; and of such a kingdom, so well prepared, so glorious, so complete, so exquisitely fitted for the delight and entertainment of such creatures, so formed and so renewed that it shall appear worthy the eternal counsels of God to have contrived it, worthy his eternal love to have prepared it, and to have delighted himself with the views of bestowing it upon his people; Behold a blessed hope indeed, a lively, glorious hope, to which we are "begotten again by the resurrection of Christ from the dead," 1 Pet. 1: 3, and formed by the sanctifying influence of the Spirit of God upon our minds. But it is a hope from which thou, O sinner, art at present excluded; and methinks that it might be grievous to reflect, "These gracious words shall Christ speak to some, to multitudes—but not to me; on me there is no blessedness pronounced: for me there is no kingdom prepared." But is that all? Alas, sinner, our Lord hath given thee a dreadful counterpart to this. He hath told us what he will say to thee, if thou continuest what thou art—to thee, and all the nations of the impudent and unbelieving world, be they ever so numerous, be the rank of particular criminals ever so great. He shall say to the "Kings of the earth" who have been rebels against him, to "the great and rich men, and the chief captains and the mighty men," as well as to "every bondman and every freeman" of inferior rank, Rev. 6: 15: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25: 41. Oh, pause upon these weighty words, that thou mayest enter into something of the importance of them.

9. He will say, "Depart;" you shall be driven from his presence with disgrace and infamy; "from him," the source of life and blessedness, in a nearness to whom all the inhabitants of heaven continually rejoice; you shall "depart," accursed; you have broken God's law, and its curses fall upon you; and you are, and shall be under that curse, that abiding curse; from that day forward you shall be

regarded by God, and all his creatures, as an accursed and abominable thing, as the most detestable and miserable part of creation. You shall go "into fire;" and O, consider into what fire! Is it merely into one fierce blaze which shall consume you in a moment, though with exquisite pain? That were terrible. But O, such terrors are not to be named with these. Thine, sinner, "is everlasting fire." It is that which our Lord hath in such awful terms described as prevailing there, "where their worm dieth not, and the fire is not quenched;" and again, in wonderful compassion, a third time, "where their worm dieth not; and the fire is not quenched." Mark 9: 44, 46. Nor was it originally prepared or principally intended for you; it was "prepared for the devil and his angels;" for those first grand rebels who were, immediately upon their fall, doomed to it; and since you have taken part with them in their apostasy, you must sink with them into that flaming ruin, and sink so much the deeper, as you have despised the Saviour, who was never offered to them. These must be your companions and your tormentors, with whom you must dwell for ever. And is it that you say this; or say not the law and the gospel the same? Does not the Lord Jesus Christ expressly say it, who is the "faithful and true witness?" Rev. 3: 14, even "he who himself is to pronounce the sentence?"

10. And when it is thus pronounced, and pronounced by him, shall it not also be executed? Who could imagine there should be all this pompous declaration to fill the mind only with vain terror, and that this sentence should vanish into smoke? You may easily apprehend that this would be a greater reproach to the divine administration than if sentence were never to be passed. And therefore we might easily have inferred the execution of it, from the process of the preceding judgment. But lest the treacherous heart of a sinner should deceive him with so vain a hope, the assurance of that execution is immediately added in very memorable terms. It shall be done—it shall immediately be done. Then, on that very day, while the sound of it is yet in their ear, "the wicked shall go away into everlasting punishment," Matt. 25: 46; and thou, O reader, whosoever thou art, being found in their number, shall go away with them; shall be driven on among all these wretched multitudes, and plunged them into eternal ruin. The wide gates of hell shall be open to receive thee; they shall be shut upon thee for ever, to enclose thee, and be fast barred by the Almighty hand of divine justice, to prevent all hope, all possibility of escape for ever.

11. And now "prepare" thyself to meet the Lord thy God." Amos 4: 12. Summon up all the resolution of thy mind to endure such a sentence, such an execution as this; for "he will not meet such a man," Isaiah 47: 30, whose heart may sometimes fail him when about to exert a needful act of severity so that compassion may prevail against reason and justice. No, he will meet thee as a God, whose schemes and purpose are all immutable as his throne. I therefore testify to thee in his name this day, that if God be true, he will thus speak; and that if he be able, he will thus act. And on supposition of thy continuance in thine impenitence and unbelief, thou art brought into this miserable case, that if God be not either false or weak, thou art undone—thou art eternally undone.

The Rainy Tree.

Note.—"The Island of Fierro is one of the largest of the Canary group and it has received its name on account of its iron bound soil, through which no stream or river flows. It has also but few wells, and those not very good.

In the wildest of the island there grows a tree, the leaves of which are long and narrow, and continue in constant verdure winter and summer, and the branches are covered with a cloud which is never dispelled, but revolving into a moisture, causes to fall from its leaves a very clear water, and in such abundance that eisters placed at its foot to receive it, are never empty."—The Western Rural.

Far away across the waters,
By the tropic winds carew'd.
Is an island vined with iron
Sleeping on the ocean's breast.

Through it runs no rill or river
Singing to the waiting sea;
But the soil rockbound and arid,
Bears a fair and wondrous tree.

Wide and cool, like arms of blessing,
Spread its branches o'er the plain,
Day and night exhaling moisture,
Like a gently falling rain.

And whoever makes his cistern
'Neath the shelter of its leaves
Full supplies of purest water
From the dripping boughs receives.

All the year it yields its verdure,
And within its veil of mist
Carelessly the cold drops shimmer
Softly by the sunbeams kissed.

Marvelous are those leaves, life-giving,
But I know a fairer tree
Than the one so greedily growing
On that island of the sea.

'Neath the White Throne's sacred shadow
Stands for aye the Tree of Life,
Day and night its leaves distilling
Dews with heavenly healing rife.

Never fading, never failing,
Wide and green the branches grow
And the souls that rest beneath them
Never thirst nor languor know.

Like the cisterns 'neath the shadow
Of that far-off island tree,
May our hearts, O Tree Immortal,
Evermore be fed by Thee.

MARY B. SLEIGHT.

For the Herald of Truth.

Vanity of Earthly Treasures.

"Set your affection on things above, not on things on the earth." Col. 3: 2

These words can properly be applied to all Christians, and, if taken into consideration, each one can examine and discern for himself whether his heart and mind are fixed in heaven above, wholly resigned to God's will and permitting him to reign and dwell therein. If this is the case, we may hope for God's blessing. We must at all times be subject unto God as the clay unto the potter, and as instruments in God's hands to labor as faithful servants according to his good will and pleasure. We should feel greatly honored and engrossed heartily in the services of God, in order to obtain the imperishable crown, the rich "treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." If such is our affection, we can rest assured of that hope that maketh not ashamed. Compared to the heavenly, all earthly treasures are but dust, perishable and when wrongly used, sinful. Yet how often do men risk their lives in attempting to rob or steal such treasure. For it men labor and economize, fatigue their bodies, plan and arrange things to every advantage in order to prosper and accumulate wealth rapidly. I do not wish to be understood that I consider it wrong to labor moderately for the support and comfort of our bodies. The apostles, we read, had not much more, Paul says, "If we have food and raiment, let us be therewith content." Whose course of life corresponds with this? Some give themselves up wholly to the pursuit of earthly wealth and pleasure; others, sometimes checked by conscience, acknowledge their being too worldly. Only those that labor for God, can enjoy true peace of mind: this is the true Christian's aim. What profit, then, is it to be so busily and industriously employed in the fleeting things of this world, violating the laws of nature, and injuring his physical system, and thereby his mental faculties, in order to acquire the treasures of this world, which last but a moment compared to eternity. These perishable things, to which so much attention is given, and which are but substance of the earth, shall be burned up. Think also how soon we must die, and leave all behind, and then derive no further benefit from them. We should all be used in the service of God, for the support of the body only in such a way as to honor him, and to assist and

enable us to do his will. If we, therefore, strive so much after these perishable treasures, how sadly disappointed shall we be, when we shall have left all these things, and possess not the true riches of heaven. How needless, then, it is, and how willing we should be, to toil hard day and night for the treasures of heaven. Our whole heart must be fixed on the things above, we cannot give it partly to the earth and partly to heaven. We cannot serve two masters. Where your treasure is there is your heart also. Let us set our affections on things above. Honor God and Christ in all things; walk in his footsteps; obey his injunctions with a ready and humble mind, continuing in love, joy, faith, and peace, and never ceasing to pray. Then in due time he will bestow the crown of glory for ever. Let us never seek to be honored of men or to gain the applause of the world. Renounce self-love, self-will, self-conceit, and all selfishness. Self-righteousness and all manner of evil must be denied such as envy, ill-will, hatred, malice, and all unrighteousness. May we all as true Christians obtain the crown of glory for evermore.

J. D. HERSHEY.

For the Herald of Truth.

Equality in the Brotherhood.

Be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren. Matt. 23: 8.

Among the followers of Jesus, there can be no spiritual Masters. Christianity is opposed to all pride of rank, or power, or place—to everything that exalts itself unduly. It breaks down the high places, and exalts the low, and levels all its followers to a common plane of brotherhood and equality. Its teachings are adverse to a distinct or elevated class of preachers, or "D. D.'s" among its subjects. "See, ye are brethren," says Jesus, thus teaching the *equality* of the followers of Jesus, of whatever nation, or of whatever worldly circumstances. Neither wealth, nor talents, nor age, nor learning gives one Christian superior prerogatives over the consciences of his brethren. Hence no human being, and especially no Christian, has a right to claim the prerogative of imposing his own opinions upon others contrary to their own convictions of duty.

As Christians are all brethren, they have all equal rights. Every one must read and study the Word of God for himself. Every one must think for himself. Every one must give account for himself at the bar of God. Therefore, no custom, however old, no opinion, however prevalent, no rule of any church are binding when they are plainly not in harmony with the Word of God. And because these things are so, every one who would be saved must prayerfully seek the aid of the Holy Spirit, and meditate upon the Word of God, and when he has prayed over and conscientiously examined my doctrine or rule of action in the light of the Scriptures, he must follow the teachings of his convictions, and not violate his conscience to satisfy any human being. Conscience, enlightened by the study of the Word of God, and guided by his Spirit, is the very highest and most solemn authority that a human being can possibly have, and cannot be violated without the most awful guilt and the most deplorable hardening of heart against the strivings of the Spirit. Every Christian must see truth for himself, and order his life according to it, or he cannot have a well-founded hope of heaven.—K.

REMARKABLE WORKS OF HUMAN LABOR.—Ninewah was fourteen miles long, eight miles wide and forty-six miles round, with a wall one hundred feet high, and thick enough for three chariots to go abreast. Babylon was fifty miles within the walls, which were seventy-five feet thick and one hundred feet high, with one hundred brazen gates. The temple of Diana at Ephesus, was four hundred and twenty feet to the support of the roof. It was one hundred years in building. The largest of the pyramids was four hundred and eighty-one feet in height, and eight hundred and fifty three feet on the sides. The base covers eleven acres. The stones are about sixty feet in length, and the layers are two hundred and eight. It employed 320,000 men building the labyrinth in Egypt, and it contains three hundred chambers and twelve halls. Thebes, in Egypt, presents ruins twenty-seven miles around, and contains 360,000 citizens and 400,000 slaves. The temple of Delphi was so rich in donations that it was plundered of \$50,000,000, and the Emperor Nero carried away from it two hundred statues. The walls of Rome were thirteen miles around.

Ministry of the Word.

ORIENTAL PRIESTHOOD.

Only the land of the priests bought he not; for the priests had a portion assigned them of Pharaoh, and did eat the portion which Pharaoh gave them; wherefore they sold not their lands. Genesis 47: 22.

Now Moses kept the flock of Jethro, his father-in-law, the priest of Midian: and he led the flock to the back side of the desert, and came to the mountain of God, *even* to Horeb. Ex. 3: 1.

PRIMITIVE MODE OF PREACHING.

And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures. Ac. 17: 2.

And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God. 1 Cor. 2: 4-5.

Seeing then that we have such hope, we use great plainness of speech. 2 Cor. 3: 12.

Therefore, seeing we have this ministry, as we have received mercy we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but, by manifestation of the truth, commanding ourselves to every man's conscience in the sight of God. 2 Cor. 4: 1-2.

MINISTERIAL QUALIFICATIONS.

A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the church of God? Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. 1 Tim. 3: 2-7.

And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. 1 Tim. 2: 2.

And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentence to the acknowledging of the truth. v. 24-25.

If any be blameless, the husband of one wife, having the stewardship of God; not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry; not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate, holding fast the faithful word as he has been taught, that he may be able by sound doctrine both to exhort and to convince the gain-sayers. Tit. 1: 6-9!

Then said he unto them, therefore every scribe which is instructed unto the kingdom of heaven, is like unto a man that is a householder, which bringeth forth out of his treasure things new and old. Matt. 13: 52.

Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place. 1 Cor. 4: 11.

SIGNIFICANT NAMES OF MINISTERS.

Ambassadors for Christ. 2 Cor. 5: 20. Bishops. Tit. 1: 7. Elders. 1 Tim. 5: 17. Evangelists. Ep. 4: 11. Helpers. 2 Cor. 1: 24. Laborers together with God. 1 Cor. 3: 9. Ministers of the Word. I. 1: 2. Ministers of righteousness. 2 Cor. 11: 15. Messengers of the Lord. Mal. 2: 7. Overseers. Ac. 20: 28. Pastors and teachers. Ep. 4: 11. Rulers. 1 Tim. 5: 17. Salt of the earth. Matt. 5: 13. Servants of God. James 1: 1. Servants for Jesus' sake. 2 Cor. 4: 5. Watchmen. Is. 62: 6. Witnesses. Ac. 26: 16. Rev. 11: 3.

MINISTERIAL AUTHORITY AND RIGHTS.

And from Miletus he sent to Ephesus, and called the elders of the Church. Ac. 20: 17.

For though I should boast somewhat more of our authority, which the Lord has given us for edification, and not for your destruction, I should not be ashamed. 2 Cor. 10: 8.

Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction. 2 Cor. 13: 10.

Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. 1 Tim. 5: 17.

I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. 2d Tim. 4: 1-2.

These things speak, and exhort, and rebuke with all authority. Let no man despise thee. Tit. 2: 15.

Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation. Heb. 13: 7. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy and not with grief; for that is unprofitable for you v. 17.

LIMITS OF MINISTERIAL AUTHORITY.

But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant, even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Matt. 20: 25-28.

But Jesus called them to him, and said unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them: and their great ones exercise authority over them. But so shall it not be among you; but whosoever will be great among you shall be your minister; and whosoever of you will be the chiefest, shall be servant of all. For even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many. Mk. 10: 42-45.

But be not ye called Rabbi; for one is your Master, even Christ, and all ye are brethren. And call no man your father upon the earth, for one is your Father, which is in heaven. Neither be ye called Masters, for one is your Master, even Christ. Matt. 23: 8-10.

Neither as being lords over God's heritage, but being ensamples to the flock. Pet. 5: 3.

The First Twenty Years.

Live as long as you may, the first twenty years form the greater part of your life. They appear so when they are passing, they seem to have been so when we look back to them: and they take up more room in our memory than all the years that succeed them.

If this be so, how important that they should be passed in planning good principles, cultivating good tastes, strengthening good habits, fleeing from all those pleasures which lay up bitterness and sorrow for time to come! Take good care of the first twenty years of your life, and you may hope that the last twenty years will take good care of you.

Our own wisdom is but folly: if we trust in it, we shall surely fall into some error. But let God's word be a light to our feet, and a lamp to our path, we shall be quite safe. Without it we are like children groping in darkness, in danger of falling or wandering from the path. With it we may walk straight on to our "Father's house" in glory.

The Golden Candlestick.

BY MRS. H. A. CROUCH.

The church of God is often symbolized in Scripture by a golden candlestick; as in the vision of Zechariah, also in the vision of St. John, the Revelator. It was said to him: "The seven candlesticks which thou sawest are the seven churches." Rev. 1: 20. There can be no doubt but that the seven-branched candlestick of the tabernacle also shadowed forth the church of God. It was of pure gold; no dress or base alloy. And thus has God always signified that His church should be—pure, glorious, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."

The church of Ephesus was commanded by him who walked among the golden candlesticks, because she had tried them which said they were apostles and were not, and had found them liars; and he whose eyes were like unto a flame of fire, was not ignorant of the good works and good deeds of the churches, while he said, "I know the blasphemous of them which say they are Jews, and are not, but are the synagogue (church) of Satan."

With what scathing terms he speaks of Jezebel, who called herself a prophetess, and yet seduced the children of God to commit fornication, and to eat things sacrificed to idols! And Jezebel lives today, and with her loud profession would stand as something above many who are of the fold. To-day, as then, she teaches contrary to the Holy Spirit, and the commandments of God's word, that Christians may form alliances with the world, enjoy its pleasures, and fellowship its idolatry by wearing its trappings, its gold and gems.

"Behold, I will cast her into a bed, (the wicked make their bed in hell,) and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which chastised her as a bullock unaccustomed to the yoke."

There is fornication of the church with the world, and God has said: "I will kill her children with death."

"Repent, lest thy candlestick be removed out of its place; for God will have a candlestick of pure gold."—Ex. xxv: 31.

He who liveth and was dead, but who is now alive forevermore, having the keys of hell and of death, has seven times said, "He that hath an ear, let him hear what the Spirit saith unto the churches."

"Of beaten work shall the candlestick be made." Beaten work will not break. Its shaft, braunches, bowls, knobs and flowers, all of pure gold—beaten work.

"Three bowls made like unto almonds, with a knob and a flower in one branch; and three bowls made like almonds in the other braunch, with a knob and a flower; so in the six branches that come out of the candlestick. And in the candlestick shall be four bowls made like unto almonds, with their knobs and their flowers."

In the dissension that arose among some of the Israelites as to who were the chosen priesthood of the Lord, God commanded that the prince of each house of Israel should bring a rod to be laid up in the tabernacle before the testimony, and he who should show whom he should choose, by causing his rod to blossom. And on the morrow, when the rods were brought forth, behold, the rod of Aaron, for the house of Levi, (type of the royal priesthood and holy nation,) was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

We see in the golden candlestick three almonds in each of the branches, and four in the main body of the candlestick. Of the fruit of the Spirit as seen in the church, there abideth faith, hope and charity; these three. Hope shows itself by works, in religion as in everything else. The man who hopes to be rich, labors and works in earnest to be, else his hope would not be hope, but only an idle wish. All our labor, in whatever direction it may be, is in hope.—Faith, hope and charity, these fruits are of the Spirit, seen in every branch of the true church of God; but in the main body of the church, by the same Spirit are given gifts, of healing, of prophecy, of tongues, etc. In Gal. v: 22-23, the fruit of the Spirit is named, and we find that it comes under the three heads spoken of. We cannot

place joy, which is named of the fruit, under any particular head, but as oil is abundant in the almond, so is joy—which is one spiritual definition of oil, abundant in gifts, faith, hope and love, entering largely into all.

It may be an inquiry with some of my readers, as it is with me, "What is meant by those knobs and flowers?" I will take you around the winding way, (you will love to go,) and tell you what I think, and how I came to think so. I found one other place in the Bible where the word "knop," was used (1 King vii : 24,) in the description of the molten sea; and here, too, it was in close connection with flowers. There were ten knobs in the candlestick, and in the brazen sea were ten knobs in a cubit. Whatever the meaning might be in the one, I judged it was not very different in the other.

"And under the brim of it round about there were knobs compassing it, ten in a cubit, compassing it round about; the knobs were cast in two rows when it was east. And it (the molten sea) was a hand-breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies."

So the knobs were just under the lilies. Another description of the molten sea is given in 2 Chron. iv. There, instead of "knops" we find oxen spoken of. "And under it (the brim) was the similitude of oxen, which compass it round about; ten in a cubit, compassing the sea round about. Two rows of oxen were cast, when it was east."

Here we have the Bible definition of knobs: that is, oxen, or "similitude of oxen." If the oxen stood with their faces to the beholder, as those did under the sea, their heads, in the rows, would present an appearance not unlike knobs. I have spoken of oxen in another paper, and need only briefly here to say that the Christian, as a servant, is often set forth under this figure. "Take my yoke upon you," said Jesus, "and learn of me." "Rebuke the company of spearmen, the multitude of bulls, with the calves of the people, till every one submit himself with pieces of silver. Scatter thou the people that delight in war."—I Psa. lxviii: 30. "Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke."

The oxen in the brazen sea were cast in two rows. Do they represent Jews and Gentiles? "What will ye see in the Shulamite? As it were the company of two armies."—Cant. vi: 13.

After tracing the word "knops" in the Scripture, and satisfying myself that they represented Christians, I still had not one thought as to the flowers, and many times a day the question arose in my mind, what can the flowers mean? And I asked the Lord if it might please him to tell me.

What of the flowers? Openings of flowers, as the marginal reading is. Lilies, as they are termed in the brazen sea, and in the temple.

Christ was often presented to my mind as the lily of the valley—Cant. ii: 1—but the large number of flowers in the candlestick, and close to the water's edge in the sea, and in the temple, indicated that there was another meaning than this, or one of wider scope, taking in something more. I often asked the Lord with regard to it, and thought upon it, but did not get one ray of light. One day, as I was sitting by the crib of a rosy little sleeper, improving the precious opportunity in writing something for my blessed Lord, the question arose in my mind again, what can those flowers mean?

Just then—it was like a voice, and yet it was not a voice, which said, as if surprised at my dullness of apprehension—why the flowers are the little children!

How blessed I was in thinking of Jesus, so kind to make provision for the little children in the great plan of redemption, and to give them a place with his people! How I thanked him as I looked upon my sleeping babe, and remembered his words, "Of such is the kingdom of heaven!"

And I walked the room, and blessed his holy name.

"As the lily among the thorns, is my love among the daughters." Before any one can be called of Christ, "My love," they must needs be converted, and become as little children.

"Whither is thy beloved gone, O thou fairest among women? Whither is thy beloved turned aside, that we may seek him with thee? My beloved is gone down into his garden to the beds of spices, to feed in the gardens, and to gather lilies."

Mother, you have felt that the parent stem was almost broken, when he plucked off those lilies, and you have asked again and again, Why did he take them? We cannot tell. It was his pleasure. Perhaps he wanted them to grace his upper temple.

There are many very good people who do not like to see lilies in the candlestick; but if they ever get to heaven they will see lilies in some chief places. Solomon's temple was but a shadow of the heavenly one, and the crowning work of the pillars was of lilies.

"And the cedar of the house within was carved with knobs and open flowers. And he carved all the walls of the house round about with carved figures of cherubim, and palm trees, and open flowers (openings of flowers) within and without."—1 King vi: 18-23; see also verses 32 and 35.

I believe the Scripture teaches universal salvation for the little children, but not for oxen who may be self-willed and ungovernable.

"Arise, shine; for thy light has come, and the glory of the Lord is arisen upon thee." You cannot help shining if you are a true disciple. That new, inherent, shining nature will shine. Mark the words of Jesus, "Let your light shine." If you have the true light in you, you will not have to make your light shine, but you will have to make an effort to keep it from shining, and that effort will certainly put it out. It is one of the most natural things in the world for a diamond to sparkle. It does not try to sparkle, for it is its nature. A bit of glass looks much like a diamond, but all the powers of earth combined could not make it sparkle so.

Some people think it is a matter of little consequence whether they belong to the church or not. If you are a golden lamp, the place for you is on the golden candlestick. "Men do not light a candle and put it under a bushel, but on a candlestick, and it gives light unto all that are in the house."

Perhaps you say, "I am not a golden lamp." Well, beloved, basted to the transmuting blood, for "without holiness no man shall see the Lord." Or you say, "I am not worthy of a place there." It is well you feel so. That is the way all Christians feel. We are not worthy of the temporal blessings that are showered upon us, to say nothing of the spiritual blessings we receive, and eternal bliss hereafter. But though we may not be worthy, Christ is, and all things are ours in him.

"And thou shalt command the children of Israel, that they bring thee pure oil-olive, beaten for the light, to cause the lamp to burn always."—Ex. xxvii: 20.

Doctrines cannot be diverse and contradictory, for they are of God; and as the churches shall study his word by the light of the Spirit, and throw away preconceived opinions as they shall find them conflicting with it, there must necessarily be harmony of belief.

The lamps are many, but the light is one. The branches are many, but the candlestick is one. "There is one body and one Spirit, even as ye are called in one hope of your calling—one Lord, one faith, one baptism."—Gal. iii: 27. "One God and Father of all, who is above all, and through all, and in you all." Eph. iv: 4-5.—Earnest Christian.

Hindrances.

REASONS are not always synonymous with excuses, since the latter are often mere pretenses by which men seek to conceal unworthy motives. In this way men sometimes deceive even themselves, and while continuing in an evil career, actually succeed in satisfying themselves that they are safe. In nothing is this more apparent than in the important question of personal piety. Somehow or other, men are more easily deceived on this than any other subject. Many a shrewd man of business who detects a counterfeit note at a glance; who reads the character of an impostor in his face, no matter how carefully disguised; who knows how to buy in the lowest market and sell in the highest, is often deceived in reference to the great subject of his personal salvation. He allows his action to be controlled by excuses which would have no weight whatever with him in the consideration of mere worldly affairs, and these excuses he sets before himself as a reason for a neglect of religious duty.

If he suffers them to be hindrances in his way,

The deceitful pleasures of the world often hinder men from coming to Christ. Persons thus hindered are many times conscious of the utter hollowness and vanity of these pleasures, but they permit themselves to be drawn into the snare, hoping in some way by aid of escape. The varied relations of domestic or social life are sometimes hindrances. The husband hinders the wife, or the wife the husband. Parents and children, brothers and sisters, friends, hinder each other. But there is not one of them who does not know that religion must be with him a personal matter—that it involves certain grave questions, which each must answer for himself. So, business is frequently permitted to be a hindrance; want of time, or a pressure of engagements, is pleaded as a reason for delay; yet the same man invariably transacts the worldly business first which is of the most importance. Why does he not act thus in reference to religion? In some cases which we have known, the dishonest or immoral character of the business has been given as an excuse. How strange that the man does not decide to quit such a business rather than to delay repentance and risk his soul!

Perhaps one of the most frequent hindrances men suffer to stand in their way is to be found in the alleged inconsistencies of professors of religion. While we are satisfied that more of this is charged than is real, and that much that is real is greatly magnified, we at the same time admit that there is often just ground for complaint of this kind. But why need this lamentable fact hinder any man from becoming a Christian? Admitting the occurrence of instances of this character, we cannot see how they affect the principles of religion, any more than the fact that dishonest men exist affects the principles of civil law. Men who permit the inconsistency of others to keep them away from Christ are themselves grossly inconsistent. Their position is that they will not seek to become pious because some who profess religion do not live up to their profession. To be consistent, we contend that they ought to be dishonest, because some who make a profession of honesty are, in secret, rogues. They ought to be hypocrites, because some making a profession of temperance disgrace it by drunkenness. They ought to be untruthful because some who profess to be truth-tellers, in reality try to deceive others. In short, they ought never to try to do any good thing, if they find that any one else professing to do it does otherwise. But in all these cases a man, or even a child of ordinary discernment, would see that the misdeeds of others should not be permitted to affect his practice. Why cannot men see this when religious duties are in question? Surely they make hindrances for themselves and then complain of them.

A sincere seeker of personal religion can readily overcome all these hindrances. Decision and determination are first of all essential. Nowhere are these more needed than in religion, and it is here that many fail, because they do not bring their minds to this decisive point. If the prodigal had contented himself with debasing in his own mind whether he would or would not leave his sins, he would never have forsaken them. But he decided; that "I will arise" was the turning-point in his history. His decision saved him.

When we consider the infinite importance of religion, transcending all worldly interest, it is matter of surprise that intelligent, thoughtful men permit themselves to treat it with so much neglect. The very root of the evil is to be found in the blinding, deadening influences of sin. It so blunts the faculties of the soul, that men fail to perceive their moral obligations, and act in religious things as they do not act in anything else. Sometimes they have a confused perception of their condition—the whisperings of conscience make themselves heard; but worldliness soon shakes off these influences and they continue forgetful of God. They need to be thoroughly aroused by the Divine Spirit to a sense of their sin—then all these hindrances will vanish.—Methodist.

By faith we learn to know God, what he is, and what love he beareth toward us, and how great benefits he hath heaped upon us. For by faith we may be made the children of God; and he giveth unto us the Holy Ghost, which doth lighten and kindle our hearts, that we may begin to keep his law, which else of our own strength we were not able to keep and fulfil—for no man is just or righteous before God; that hath not the Holy Ghost; and he that will receive the Holy Ghost must believe in Christ, for by faith we receive the Holy Ghost.—Ahp. Cramer.

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Elkhart, Indiana.

WANTED,

At the office of the HERALD OF TRUTH, a good Bookbinder, who understands his business thoroughly, and can come well recommended.

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The long winter evenings are at hand, and both old and young may find it profitable and instructive to read a good religious paper. The HERALD OF TRUTH is a paper which no parent needs fear to receive into his household. All may read it with profit and be benefited thereby. A new Volume commences with January, 1863, and those wishing to have the full volume should send in their subscriptions without delay.

WRITE DISTINCTLY.

As many of the subscriptions to the HERALD OF TRUTH will be renewed during the next two months, we wish to call attention once more to the manner in which the subscriptions should be sent in, as sometimes we get letters from which it is difficult to make out what the writers wish. We also have several letters on hand, that were sent us, with money for the paper and we cannot send them because we do not know where to send to. Now in order to avoid all mistakes and get the paper promptly, please observe in writing the following rules. Write distinctly and spell correctly.

1. The subscriber's name,
2. The name of the post office,
3. The name of the county,
4. The name of the State.

State also whether you wish the English or the German paper, and whether an old or new subscriber. Some writers are in the habit of writing the name of the township in which they live at the head of their letters. This is entirely useless. Always put the day of the month and the name of your *post office* at the head of the letter, together with the name of the County and State.

If any of our subscribers, from any cause whatever, do not receive their paper, we will consider it a favor, if they will inform us, and will endeavor to correct the same.

POSTAGE.

The postage on the HERALD OF TRUTH is always paid at the office where it is delivered. It is twelve cents a year to regular subscribers on one paper, or any package not weighing over four ounces. The Herald of Truth weighs about one ounce, so that four papers can be sent in one package to one address for twelve cents a year.

TO OUR CORRESPONDENTS.

We have during the last three months been so busily occupied with various duties devolving upon us, that we have almost entirely

neglected all such articles for the paper that were not written sufficiently correct for publication. We have done this simply because we had no time to arrange and correct them. We hope our friends will bear with us in regard to this matter and send in their articles written as correctly as possible, and we will also try and do the very best we can under all circumstances.

HOW TO SEND MONEY.

When sending us money in any considerable sums, if possible, please procure a draft, a postal money order, or a certificate of deposit, payable to our order. Where this cannot be done, the letter should be registered. Money thus sent will be at our risk.

Direct all letters with money in a plain hand writing to JOHN F. FUNK, ELKHART, ELKHART CO., IND.

THE CLOSE OF THE YEAR.

"Days, and weeks, and months returning
Bear us gently down life's way.
* * * * * * * * * * * * *
"Let us not forget their meaning,
Days, like these, forever wear;
One more field has had its gleaning,
One more sheaf our arms should bear."

The close of the year is at hand; weary days, and weeks, and months have passed over our heads—days of joy and hours of gladness have cheered our hearts on life's pilgrimage during the year about to close on us forever. Trials, temptations, afflictions, sorrows, and troubles too, have been yours, kind reader, and mine to bear, yet withal we are highly favored and greatly blessed, and in the enjoyment of privileges and mercies far above many of our fellow mortals; so that we ought to be truly thankful, for we can say in truth, "Hitherto hath the Lord helped us."

In our labors as publisher of a religious journal, we feel that we have also been greatly blessed and that the work has been prospered in our hands, and as we greet our readers for the last time in the year 1862, we hope that they may all possess the assurance that they have derived a lasting benefit from the perusal of its pages—that they have derived comfort and encouragement, and been instructed thereby.

And now let us all bear in mind that the years of our lives, as this year about to close, will sooner or later draw to an end. The time of our earthly existence is limited. Thousands who commenced the year with us have been called to their reward, while for us it has been another seed time, another year of grace, a time of probation, of preparation. Have we improved it? Have we been gathering, for eternity, treasures that shall never waste or fade; or have we been heaping wrath against the day of wrath?

These are thoughts that should be deeply impressed on our minds that we make good use of the talent entrusted to our care and give a good account of our stewardship when called to our final account.

So far as we ourselves are concerned, we must acknowledge that our intercourse with our readers and correspondents has been

Correspondence.**A Visit to De Kalb and Noble County, Ind.**

pleasant, and that our feelings are none other than those of kindness and Christian affection, and, if on our part we have done anything that has caused ill-feeling towards us, we only ask that a kind and Christian forbearance will be granted us, as our labors are manifold and difficult, and we in our weakness are oftentimes insufficient for the important work.

By the help of God we will continue to publish the paper as heretofore, and, while we feel very thankful for the continued support of the paper by the brotherhood in the year that has gone by, we feel assured that our confidence for its future support has not been misplaced.

AMUSEMENTS.

We may form some idea of the enormous waste of time and money, to say nothing of the evil influences upon themselves and others, and the direct violations of God's laws, the fashionable world indulges in, from the fact that the people of Chicago spent during the year 1866, nearly four hundred thousand dollars for amusements, such as Theaters, Operas, &c. With this amount, how many hungry ones might have been fed! how many naked ones clothed! How many Bibles might have been distributed among the poor! How many missionaries sent to preach the glad tidings of peace and salvation to the millions who yet sit in the darkness of ignorance and sin! Oh! ye who worship at the shrine of sinful pleasures, consider your ways and be wise. For your vain indulgences now there will be a time of sorrow—a time of mourning, but "Blessed are they that mourn now, for they shall be comforted." He that was clothed in fine linen and fared sumptuously every day, lifted up his eyes in hell, being in torment. He who lay at the rich man's gate full of sores and begged for the crumbs that fell from his table, was carried by the angels into Abraham's bosom, and rested there in peace.

Faith--Hope--Charity.**Air—America.**

FAITH—lead us on to-night,
And through this circle bright
Thy strength impart.
Lift every mind above
Whence cometh truth and love;
God may our counsels prove
To every heart.

HOPE—let thy cheering ray
Yet round our banner play—
In light divine;
Nerve every soul with power
In the uncertain hour
When dangers round us low'r
Still brighter shine.

CHARITY—be our aim
Of heart, as well as name—
Felt; yet unseen;
O, may we each possess
Virtue to aid and bless,
When ev'ry want oppresses
Our fellow-men.

I wish to inform the readers of the HERALD of a visit which I made to De Kalb and Noble County, accompanied by the brethren M. Keagy, J. M. Christophel and H. Newcomer. On the 9th of November we went to Coonruna on the Michigan Southern and Northern Indiana Air Line Railroad, where we were kindly met by Bro. James Coyle, who conveyed us to his house. In the evening we attended meeting in a neighboring schoolhouse, announced by the brethren, which was liberally attended. Here, according to previous arrangements, we happily met with our ministering brethren A. Friesner and C. D. Berry from near Burr Oak, Michigan. Here to my glad surprise, I was privileged to meet with Bro. Jacob Keller of Fairfield County, Ohio, who had been on a visit to his friends in Michigan, and was now returning home, accompanied by the brethren Friesner and Hertzel, who intended to visit the churches in Ohio. We had quite a pleasant meeting, and what added much to its interest was that there sat before us an aged grand-mother, almost helpless, whose eager desire to feed on the word of life we naturally led to conclude prompted her attendance, as she had necessarily to be borne in an arm-chair into and out of the house by the hands of kind friends. It being urged on me to address the audience, and as I beheld the aged grand-mother before me, the language of Jesus to the impotent man at the pool of Bethesda, "Will thou be made whole," naturally presented itself to my mind, from which, aided by the brethren, we endeavored to improve the precious moments of the evening to the honor of God and to the edification of our patient hearers. A second meeting had also been already announced by the brethren for the following day at the same place and was likewise attended by a goodly number of hearers, the aged grandmother also being present again. Oh for a manifestation of such earnestness and zeal on the part of our youth, prompted by a hunger and thirst after the bread and waters of life, while in the strength and vigor of life, "while the evil days come not, nor the years draw nigh" in which they shall say, "I have no pleasure in them." By request a third meeting was held in the evening at an Evangelical Meeting-house, about three miles distant. From there I, in company with Bro. H. Newcomer, went home with a young brother who had but recently embraced the Christian religion and whose wife had also evidently become an earnest and sincere seeker after the same. We enjoyed their company much, and our conversation with them continued until after three o'clock in the morning. Oh how happy were we to find on the part of that young wife and mother, a disposition to love Jesus above all other objects, and a willingness, by the assistance of the Lord, to renounce the world with all its fleeting and transitory pleasures and pretended enjoyments.

After breakfast our young brother kindly conveyed us and our accompanying brethren Keagy and Christophel, who had stayed over night at Bro. Coyle's, to Coonruna, where we expected to get on the train to go to Ligonier, but were disappointed, there being no train till near the middle of the afternoon. At the appointed hour, the train arrived, and, gladly entering, we were in a short time safely landed at Ligonier, where we were kindly greeted by the brethren Pre. L. Schmucker and V. Troyer, who had come from Haw Patch to meet us. We were soon at the house of V. Troyer, where supper was in readiness for us, and after partaking of the same, we hastened to the meeting-house, where we found a very large assembly awaiting our arrival. Like Peter on the Mount, we felt that it was good for us to be there. Another appointment was made for the next day, after which the brethren Christophel and Newcomer took leave of us and returned home. Bro. Keagy and I at the request of a sick sister were prevailed on to stay until the next morning. I went home with D. Yoder's, and in the evening we went to the house of the afflicted and found our sister—whom friends, at one time, mourned as dead—so far recruited again as to be able to con-

verse freely. I enjoyed very much a conversation with her on religious subjects, after which, for her further encouragement and for the benefit of the neighbors, brethren, and friends assembled, I sought by divine permission, to make remarks from Rom. 12: 12, followed by the brethren Schumucker, Yoder, and Boller. The evening to me fled quickly and pleasantly away. From here we went home with G. Yoder, who, accompanied by his wife, conveyed us to Ligonier before daylight, where we took the train for Elkhart. We arrived at Elkhart about sunrise. As we were nearing the depot and thinking that every danger for the trip was past, I remarked to Bro. Keagy "Hitherto hath the Lord helped us," when, in a few seconds after, the whole train was suddenly stopped, the car in which we were being considerably shattered and forcibly torn from the train before and behind us. Hastening out to learn the cause of the disaster, we found that our train had come in collision with a switching engine which, by some mishap, could not be got out of the way in time for the arrival of the passenger train, resulting in considerable loss by the breaking of the engine, cars, &c. Fortunately, however, no person was seriously injured. Thus it appears that the Lord saw fit to remind us of the fact that there may be danger nigh when least we think of it, and that only the mighty hand of the Lord can keep us safe from danger at all times, and under all circumstances, and that to him we owe our life, and being, and all things, to whom be everlasting praises. Amen.

For the unmerited love and kindness received at the hands of friends, brethren and sisters, my prayer ever shall be that the Lord may bless you all. Pray ye also to the Lord for me.

DANIEL BRENNEMAN.

Elkhart, Ind.

For the Herald of Truth.

A Journey to the West.

On the 7th of October, 1867, I, in company with Bro. Geil, left home to attend the annual conference in Elkhart Co., Ind. We traveled by stage to Winchester, a distance of sixty seven miles, where we took the cars on the 8th to Harper's Ferry, on the Baltimore & Ohio Railroad. Then taking the Western train, we traveled day and night, a distance of 675 miles, to Goshen, Elkhart Co., Ind., where we arrived safely on the morning of the 10th. Then we took the stage to Waterford, a distance of 8 miles, where we took breakfast and spent several hours very pleasantly with our friend, Henry Heitwold. From here we were taken to Bro. Joseph Blosser, where we remained during the night. On the morning of the 11th, Bro. Blosser took us to Yellow Creek Meeting-house, to Conference, where many assembled together, many of the brethren being from a distance. It was a great comfort to me to meet with so many brethren whom I had never seen. I enjoyed myself well while we were together (considering the circumstances). On Saturday evening, the 12th, Conference adjourned. I hope our labor were not in vain. Our prayers should be that God might bless the same to the building up of his Church. On Sunday, the 13th, there were meetings appointed at several places. We attended at Blosser's Meeting-house, where a goodly number was present. On Monday the 14th, the sacrament of the Lord's Supper was administered, both at Yellow Creek and Shaun's Meeting-house. We attended at Yellow Creek, where the word was preached both in the German and English language, and hope the word had its desired effect. Three persons were added to the church by baptism, and many partook of the elements of the broken body and shed blood of our blessed Redeemer, thus showing forth that love which should exist among the children of God.

Now, dear brethren and sisters, be watchful, be prayerful, so that the enemy of souls may no more come in among you, and spoil the flock; but stand firm upon the immovable foundation which is Jesus Christ.

We then remained with the brethren and sisters several days longer, witnessing and attending several more meetings. We spent the time very pleasantly with them, the brethren and sisters showing us more kindness than we were worthy of.

On Sunday, the 20th, we had our last meeting at Shaun's Meeting-house. It was an interesting occasion to me, and one which I shall not soon forget. We then bid many of the dear brethren and sisters adieu, and, on the same evening, Bro. D. Brenneman brought us to Bro. Christian Christophel's. The next morning, the 21st, Bro. Christopher brought us to Waterford, where we again took the stage and came to Warsaw. The next morning, at four o'clock we took the train on the Fort Wayne and Chicago Railway and came to Lewis Kidneour's, Allen Co., Ind., and spent a day and night with them.

On the 23rd, we took the cars at Dixon, and came to Allen Co., O., where we were kindly received by the brethren. Here we had four meetings. On Sunday the 27th, the sacrament of the Lord's Supper was administered, and a goodly number partook of the sacred emblems of Christ's death and suffering.

On Monday morning, the 28th, we bid our dear brethren and sisters farewell, probably never to meet this side of eternity. Bro. Samuel Sherrick then brought us to Lima, where we took the train to Piqua, and thence to Columbus, where we arrived at seven o'clock in the evening. On the morning of the 29th, we again took the stage and came to Canal Winchester, Franklin Co., O. Here two meetings had been appointed for us, one in the afternoon and one at night. Here the congregations were small, but attentive. After night meeting, we went home with Bro. Jacob Bowman, and staid all night. The next morning, the 30th, Bro. Abraham Lehman brought us, in company with Bro. Bowman, to Fairfield Co., where we arrived the same evening at Bro. H. B. Brenneman's, where we were kindly received. Here a meeting had been appointed, on the 31st, which was tolerably well attended. On the first of Nov., the brethren Bowman and Lehman left us, and returned home. We staid here with the brethren and sisters till Monday morning the 4th. Here we had two meetings, on Sunday, at Brenneman's Church.

The house was filled with people, and the word preached seemed to make some impression on their minds. Here we bid many of our dear friends adieu, and, on the 4th, Bro. H. B. Brenneman brought us to Bremen, where we took the train homewards. On our way home, nothing occurred of interest. On Wednesday morning the 6th of Nov., we arrived safely at home, and found all well. Thanks be to God our Heavenly Father for his kind protection. I also feel thankful to the brethren and sisters for their kindness and love, which they manifested towards us while among them.

I hope God will not forsake them, but keep them unto a happy end in Christ Jesus. Amen.

I will conclude with the words of the poet:

"And now, my friends, both old and young,
I hope in Christ you'll still go on,
And if on earth we meet no more,
O may we meet on Canaan's shore;
I hope you'll all remember me,
If you on earth no more I see;
An interest in your prayers I crave,
That we may meet beyond the grave."

O glorious day! O blessed hope!
My soul leaps forward at the thought
When on that happy, happy land
We'll no more take the parting hand,
Then with our blessed holy Lord
We'll sing and shout with one accord,
And then we'll all with Jesus dwell,
So, loving Christians, fare you well."

SAMUEL COFFMAN.
Harrisonburg, Va.

For the Herald of Truth

Visit to Michigan.

On the 8th of November, I took passage on the train at Lima, and went, by way of Toledo and Detroit, to Grand Rapids, in Kent County, Michigan, a distance of 222 miles, arriving there about 7 o'clock p. m. On the morning of the 9th, Pre. Henry Wismer met me here with whom I then went home. He lives about ten miles from the last named town. In the afternoon he took me fifteen

From Virginia.

miles further to Bro. and Dea. Bendlar. On Sunday, the 10th, we had meeting in Pre. Kline's Meeting-House in Iona County in the forenoon and afternoon. On Monday, the eleventh, the Lord's Supper was celebrated in memory of Christ at the same place. Over thirty members are living here, having two preachers, namely, the brethren Kline and Speicher. Bro. Bendlar fills the office of deacon. In the afternoon we returned to Kent County, where I remained all night with Bro. Huckles. On the 12th we had meeting at the Caledonia Meeting-house. In the afternoon we visited sister Kinsey, who was lying sick with the dropsy. She desired to partake of the Lord's Supper, which was also granted her. May the Lord make her soul, if not her body, whole.

In the evening we had meeting at Bro. Wismer's Schoolhouse. On the 13th, we had meeting again at the above-mentioned meeting-house, where also the Lord's Supper was celebrated. In the evening, I went home with Bro. Leatherman. In this neighborhood we had meeting, in the evening, in the United Brethren Church. There are about forty members in this vicinity. The preachers are A. Detweiler and H. Wismer; and D. Martin is deacon. On the 14th and 15th Bro. H. Wismer brought me ninety-seven miles to Bro. C. D. Beery, in Branch County, Mich., where we remained all night. On Sunday, the 17th, we had meeting in a schoolhouse. On Tuesday, the 19th, we had meeting again in Hickory Corners Schoolhouse, where four persons were received into the Church by baptism. On the 20th, we had meeting at Abraham Holdeman's, where two persons were received into the church. In this vicinity there are twenty-eight members, who seem to be earnestly engaged in the cause of the Lord. They are very much in need of a meeting-house, but their circumstances are such that they are not able at present, to build one. I have this confidence, however, that, if they would make application to their wealthier brethren in the different churches for assistance, the latter would, no doubt, show forth their love by their deeds. In the afternoon, Bro. Holdeman brought me to Bro. Eli Staufer's, in DeKalb County, Indiana. On the 21st, we had meeting in the neighborhood in a schoolhouse near Bro. Peter Fried's. On the 22d, there was meeting again at the same place, and two persons were received by baptism into the church. There are, in this vicinity, seven members of our faith. They are very glad, when visited, and should not be neglected. They live about nine miles northwest of Waterloo, a station on the Air line Railway.

On the 23d, Bro. Henry Fried brought me twenty miles on my way, and I walked five miles further to Bro. Peter Austutz's, in Allen County, Indiana. On the 24th, we had meeting in his house in the forenoon, and celebrated the Lord's Supper. In the evening there was meeting in his house again, there being many of the Amish brethren present, which occasion was very pleasant and edifying to us and will never be forgotten by me. May the Lord bless our being together to his honor. On Monday the 25th, Bro. Amstutz's son (also young brother) brought me to Fort Wayne, a distance of fourteen miles. Taking the train there, I came to Elida, which is fifty miles from the former place. From there I walked home, it being three miles yet, and, thanks to God, found my family all well. I wish a cordial greeting, and feel thankful to the brethren and sisters with whom I have been. "Watch ye, stand fast in the faith, quit you like men be strong."

It gives me pain to learn that some assert that we give accounts of our journeys merely to make ourselves a name, or to make a boastful display. If this is our object, we indeed have our reward, and our purpose would be very displeasing to God. Brethren and friends should not judge so uncharitably and thoughtlessly. It seems to me the brotherhood should be so bound together in love, that they would always be glad to hear from one another, and to hear what is going on among themselves and whether they are still diligently and earnestly engaged in the good and profitable, and above all things else necessary works of the Lord. It always affords me great pleasure to read the accounts of journeys, and I believe there are many who are of like mind with me. Those, however, that have no desire to read them, should, at least, bear with the others in love, and withal carefully examine themselves, whether they may perhaps not still be too much inclined to desire the things of this world.

J. M. BRENNEMAN.

Having made a short journey to Pennsylvania, and promised many brethren to write when I returned home, I will write to them through the HERALD, giving a short account of my trip. Dearly beloved brethren and sisters in Christ Jesus, in the first place I wish unto you, as well as myself and all God-fearing souls, the rich grace and mercy of a kind God, the love of Christ, and the fellowship of the Holy Spirit. Amen.

I left home on Monday the 7th of October, 1867, in company with Bro. John M. Brenneman and wife. Taking the train at Waynesboro, we arrived at Baltimore about 4 o'clock, p. m., where we lodged during the night. Taking the train again on the 8th, we arrived at Hanover at noon, where the brethren Jacob Miller and Jacob Bechtly received and entertained us kindly. On the 9th, we had meeting in the evening at their meeting-house, where we endeavored to preach God's word to an attentive congregation. On the 10th, we attended meeting at Hershey's Meeting-house, where the brethren and sisters manifested much love toward us. On the morning of the 11th, Bro. Brenneman and wife, in company with Bro. Shoppe, took the train for Dauphin County. I being detained to assist Bro. Rupp in the funeral services of Bro. Jacob Hostetter's child. After the funeral, I took the train, at 2 p. m., for Dauphin County, arriving at Middletown at 1 o'clock A. M. Here I was kindly entertained by Brother and Sister Fishburn till morning, when Bro. Fishburn took me in his wagon to Strickler's Church, where I again met Bro. J. M. Brenneman and wife, besides many other brethren and sisters who came together to hear God's word. After the services were over, we went home with Bro. Shoppe. After dinner Bro. Shoppe and Bro. Strickler took us to Dea. Mumaw's, in Cumberland Co., where we were kindly entertained. On Sunday the 13th, we attended two meetings, where many came together to hear God's word. In the evening we went home with Bro. Zimmerman, who entertained us with much kindness. On the 14th I took leave of Bro. Brenneman and wife and of the brethren and sisters in that vicinity, and took the train for York, where I arrived about 10 A. M. Here the brethren Jacob Miller and Jacob Bechtly met me with their carriage, and took me to Bro. Benj. Hershey's, where I was kindly received and entertained during the night. On the 15th, we had meeting near Hanover, where I preached to an attentive congregation. On the 16th we met again at the same place and administered the sacrament of the Lord's Supper to many brethren and sisters. I shall not soon forget the love and kindness which the brethren and sisters manifested toward me while I was with them. I hope the Lord will richly reward them all, and give them light and wisdom to walk the narrow path that leads to that heavenly kingdom, where we can meet to part no more. On the 17th, I took leave of the brethren and sisters, and, taking the train at Hanover, arrived at Baltimore about dark. At 9 45, p. m., I took the train for Harper's Ferry. About midnight we were stopped by a freight train, having run off the track, where we were detained till the next day about 10 A. M. I arrived at Harper's Ferry about noon and at 2 o'clock took the train for Winchester, where I arrived about sundown. Then getting on the stage-coach, I reached New Market at half-past three o'clock A. M., where, after taking a short sleep, I was met by Bro. Driver, who took me to his house. After dinner, he took me to Bro. Brunk's and on Sunday morning, the 20th, they took me to Trissel's Church, where a large number had come together to hear God's word. The sacrament of the Lord's Supper was administered to a goodly number of brethren and sisters. After meeting I went home with Pre. Christian Brunk, in Rockingham Co., Va. On Monday morning, the 21st, I started for home, and arrived there safe, about 4 p. m., finding my friends all well.

I feel truly thankful to God our Heavenly Father for the goodness and blessings which we daily receive from his merciful hand. I hope the Lord may add his blessing to my weak efforts to do his will, and to proclaim his gospel to a sinful world. I crave an interest in the prayers of all my beloved brethren and sisters in the bonds of love, that the Lord may be with me, and enable me to do some good to the cause of our Redeemer. In conclusion, I add my hearty good to the cause of our Redeemer.

felt thanks to the brethren and sisters for the kindness manifested to me on my trip. If we see each other's face no more in this world, I hope we may meet in a world where parting will be no more. Amen.

JACOB HILDEBRAND.

Hermitage, Va.

The Love Wherewith Christ Loved Us.

I bore with thee, long weary days and nights,
Through many pangs of heart and many tears
I bore with thee, thy hardness, coldness, slight,
For three-and-thirty years.

Who else has dared for thee what I have dared?
I plunged the depth most deep, from bliss above,
I not my strength, I not my spirit spared,
Give thou me love for love.

For thee I thirsted in the daily drought,
For thee I humbled in the nightly frost;
More sweet than honey to my mouth,
Why wilt thou still be lost?

I bore thee on my shoulders and rejoiced.
Men only marked upon my shoulders borne
The branding cross, and shouted hungry-voiced
Or wagged their heads in scorn.

Thee did nails grave upon my hands thy name,
And thorns for frontlets stamp between mine eyes :
I, Holy One, put on thy guilt and shame,
I, God, Priest, Sacrifice.

A thief upon my right hand and my left,
Six hours alone, athirst, in misery,
At length, in death one smote my heart, and cleft
A hiding place for thee.

Stretched on the racking cross, than bed of down
More sweet, wherein to say myself and sleep;
So did I win a kingdom, share my crown,
A harvest come and resp.

The Spirit Striving.

A THOUGHTLESS sinner! It is hard to conceive of a more melancholy sight. With the certainty of soon standing in the presence of a holy God; with innumerable sins staining his soul, not one of which he can wash away; with a soul more valuable than he has even imagination to conceive of, and that must be suffering or enjoying when suns and systems shall have gone to the general pile of ruin with responsibilities under which an angel might tremble;—there he is, utterly careless.

The Great God has taken such a deep interest in his welfare, that for a time he emptied heaven of the most lovely object in it, and sent his Son on a mission of love to the perishing millions of our race. The Son so loved him, that he endured the agonies of the cross, and refused to come down till he had finished the work of human redemption. The Holy Spirit feels such an interest in him that though hating his sins with a perfect hatred, He still follows him with the importunities of love. The holy angels take such an interest in him that they watch for his repentance, and yet there he is, careless about himself!

But when the sinner begins to think, to look eternity and all its awful realities in the face,—his case is truly hopeful. See that young man taken out of a river supposed to be drowned. The physician is using every means to restore animation. The mother of the youth hangs over him in an agony of suspense, and when at last there is seen the first movements of returning life—the fluttering of the heart, the quivering of the eyelids and the heaving of a deep groan; I see that mother clasp her hands, and turning her tearful eyes to heaven she cries, "Thank God, he lives."

Sinner, the Book of God describes you as "dead in trespasses

and sins," and this is true, not only of the most abandoned sinners but of the most amiable and moral. Death appears in different forms, sometimes horrid and revolting, and sometimes lovely and attractive. Go over the battle field, after the conflict is over, and you will see death in one of its most revolting forms; but look upon that babe on its mother's knee, upon whose lovely countenance death has just stamped his seal, and death is seen there in a most attractive aspect; but the man slain in battle and the babe are both alike dead.

And it is the Holy Spirit alone that can speak life into the dead soul. We might gather around one sinner all the faithful ministers of the Gospel now living, and all the praying people who hold up their arms by fervent supplications; and exhortations to save the soul of that one sinner and continue their efforts for years, and they could not produce one good thought, nor one saving impression, without the influence of the Holy Spirit.

Dear reader, if this Divine Agent has indeed begun to operate upon your soul, and to produce some signs of spiritual life, it is with you a very solemn and critical period. You cannot remain long in this state, for either you will allow the Spirit to lead you to the Lord Jesus, for pardon and peace; or you will resist him, and sink back into a state of more hardened obduracy. A crisis—a turning point in the history of your soul has come when it will be easier for you to become a Christian, than it ever was before, or perhaps than it ever will be again.

The Spirit has startled your soul from its long and death-like torpor. The people of God are praying for you, and trying to point you to the Lamb of God. The word preached sounds to you now as it never did before; pointed, personal, and solemn as the blast of the last trumpet, it reaches your trembling heart with an awakening, "Thou art the man!" Memory is turning over the pages of your past life, and the sins you have committed, the prayers and counsels of a pious mother that you have despised, the Sabbaths you have squandered,—all are speaking to you in words of rebuke that are heard through every chamber of the soul. Oh! now is the most favorable time you will ever have to accept the offers of the Gospel!

But resist the Spirit, and your mind will become dark as perdition on the things of God, and the things that belong to your personal salvation will be regarded with a sullen indifference. God will say, "He is joined to his idols, let him alone;" and of all the calamities that can happen to the soul on this side of perdition, to be left alone is the most terrible.

When the benevolent monks who reside on the Alps go out amid the snow storm, to search for travellers who, overcome by fatigue and cold, have sunk down to perish, they always know when they come to a person whose case is hopeless, from the fact that he is very hard to awake, and when they do get him partially aroused, he is very angry at being disturbed, and insists on being allowed to remain where he is. So it is with those Gospel-hardened sinners who have long resisted the Spirit and whose souls are bound up in the chains of a mighty lethargy. When a revival sweeps through a whole community and enters the very house where such a man lives, he slumbers on in indifference, or else becomes a deadly opposer. He even glories in his shame, and boasts of how calm he can keep amid the general excitement.

But the calm he boasts of is like that fearful calm we sometimes see in nature, when a storm is brewing in the heavens, and is about to break forth in desolating power. It is the calm which the sick man feels, when the inflammation that tortures his body has turned into mortification. He thinks himself better, his friends congratulate him on his improvement; but the physician looks gloomily, for he knows that soon his heart will be struggling wildly under the attack of death. So the sinner has resisted the Spirit till his convictions have all left him, and he cries "peace and safety," when destruction is thundering at his door. The great sin that the Spirit comes to convince of is the sin of UNBELIEF. The Lord's own words are, "When he is come he shall reprove the world of sin; because they believe not in me." It was not enough that Jesus died for the guilty, and made salvation free as the air we breathe, or as the mountain torrent leaping from rock to rock; for such is the deep depravity of the human heart, that not one of the whole race would have believed in this boundless love, did not the Holy Spirit come to convince of un-

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belief. I know of nothing that shows more clearly the extent of our undone and lost state by nature than this,—that it needed not only God in our nature to die for us, but it needs God the Spirit, to convince us that we need such a Savior at all.

The proper definition of unbelief, as given by the Bible, is truly fearful. It is there described as making God a liar. Reader, suppose that you were to have your veracity doubted by all around you, day after day. That your family, your neighbors, the persons with whom you do business every day all were to turn away from your words as unworthy of belief, how bitterly you would feel! What indignation would fill your heart! And how must the Great God feel, when the very creatures for whom he has done so much, for whom he has made infinite sacrifices, refuse to credit his words, and cast them back in his face with contempt. Is it any wonder that the unalterable decree has gone from the Eternal Throne, "He that believeth not shall be damned?"

But it is not often that unbelief will, in words, contradict God. Occasionally some bold blasphemer may dare to do this; but generally the unbelief of the heart will assume a more pious, and therefore a more dangerous form. As Satan transforms himself into an angel of light, so the sin of unbelief will often come in the garb of the most profound humility. It will say, "I am too great a sinner for Christ to pardon me." This is a sham humility, and has its origin in an evil heart of unbelief departing from the living God."

Suppose that the Mayor of this city was to issue a proclamation, calling upon all the destitute poor of the place, to come to his office, and they would get bread freely, "without money and without price." But suppose on that very day, in passing along the street, that I see a man weeping bitterly, who, upon asking him the cause of his distress, informed me that he is in a starving state. I point him to the proclamation, and show him the office where he can get immediate relief. But he says, "I am too hungry to get anything; the proclamation cannot mean those who are so hungry as I am!" Why, we would think the man was mad if we heard him speak in this style. We would tell him that his hunger and destitution formed his only qualification for coming.

And this is what the Spirit seeks to impress upon the mind of the awakened sinner. He tells him that his sins which he is making a reason for staying away from Christ are his only qualifications for coming to him. An awakened sinner was once bewailing his sins in the presence of Lady Huntington, and at last in the bitterness of his soul cried out, "I am lost." "I am glad to hear it," said the pious lady. "What," said he, "glad to hear that I am lost?" "Yes," was the reply, "for Jesus came to seek and to save that which was lost." The Holy Spirit took that word and applied it to his heart; and he saw that the cause of his despondency was unbelief; and he there and then received Christ by faith, and went on his way rejoicing."

Another reason why the Spirit seeks to convince of unbelief is, that this is the damning sin, and the cause of every other sin. Why is this man a swearer, a drunkard, a Sabbath-breaker, or an open transgressor of the law of God? It is because he has not believed with the heart in the Son of God? The moment the soul so believes, "faith works by love and purifies the heart." The Spirit of God does not seek to induce the sinner to cut off this outward sin, and another outward sin, leaving the great root of sin in the heart untouched.

This would be like a man who wanted to cut down a tree and would begin with his knife at the top branches and so work his way down, instead of laying the axe to the root of the tree at once. The Spirit lays the axe of Christ's truth to the root of the tree of unbelief, and at once the man becomes "a new creature in Christ Jesus." The principle of love to him who died for him becomes the controlling and impelling motive. He works, not for life, but because he has life. Heaven is not merely before him, it is within him.

Remember then, my reader, that whatever may be your convictions and your terrors; whatever may be the number of your prayers and tears, and good resolutions, until you come to Jesus and cast yourself wholly on him, you are resisting the Spirit, you are in a state of unbelief, and exposed, at any moment, to be called into the presence of that God who has pronounced such a fearful sentence against this sin.

"Dwell, Spirit, in our hearts,
Our souls from bondage free;
Then shall we know, and praise and love,
The Father, Son, and Thee."

R. BOYD.

Thy neighbor? It is he whom thou
Hast power to aid and bless;
Whose aching heart or burning brow
Thy soothing hand may press.

Thy neighbor? 'Tis the fainting poor,
Whose eye with want is dim,
Whom hunger sends from door to door—
Go thou and succor him.

Thy neighbor? 'Tis that weary man,
Whose years are at the brim
Bent low with sickness, care and pain—
Go thou and comfort him!

Thy neighbor? 'Tis the heart bereft
Of every earthly good;
Widow and orphan, helpless left—
Go thou and shelter them!

Thy neighbor? Yonder toiling slave,
Fetter'd in thought and limb,
Whose hopes are all beyond the grave—
Go thou and ransom him!

Whene'er thou meet'st a human form
Less favored than thine own,
Remember 'tis thy neighbor's brother
Thy brother or thy son!

Oh, pass not, pass not heedless by!
Perhaps thou canst redeem
The breaking heart from misery—
Go, share thy lot with him!

For the Herald of Truth.

Wrong.

There are many wrongs. There are also many persons who, regardless of consequences, do wrong, and persistently continue their course against their convictions of right. There are others who commit wrong through ignorance. Their ideas of right and wrong are not well defined. Others again do wrong through carelessness and negligence. Hence it is important that we should endeavor to understand what wrong is, and what right is, for right and wrong are put in contrast with each other, as light and darkness, good and evil, &c. Webster defines wrong as "that which is not right; whatever deviates from moral rectitude; usually an act that involves evil consequences, as one which inflicts injury on persons; an injury done to another; a trespass, a violation of right." We commit wrong by our thoughts by our words, and by our actions. It is wrong to allow our thoughts to dwell on that which is impure and unholy, on that which is sinful; as for instance, young people are sometimes fascinated with some things that would be injurious to them; yet they allow their minds to dwell upon them, until they are entirely carried away with ideas that are in the highest degree injurious to themselves and detrimental to their parents or employers. As we have had an example during the past year all through the country in the excessive desire which existed among many of the young men and boys for playing base ball. Many dwelt so intensely on this subject that even during business hours their minds were entirely unfit for the duties assigned them, because the whole mind was so bent on this one subject, that all sober thoughts and the study of necessary duties were excluded.

That almost without exception, all men do wrong through that little member, the tongue, in manifold ways, is so evident that it needs no proof or illustration. Falschold, slander, exaggeration, evasiveness, foolish talking, jesting, impure conversation, profane words, and such like, all will without hesitation acknowledge injurious and sinful, and consequently wrong.

In our action we need only give the matter a serious thought, and how many of us can recall to our sorrow, unjust and wrong actions. The matter is plain. How many of us must deplore our heedlessness, our disregard for the rights, the feelings, the comfort of others; our improper conduct towards others in our dealings, in our manners, in our behavior, when abroad, when in public assemblies, as the worship of God, such like places, in our conduct towards our neighbors, our parents, and, above all, towards God. Ah! how could we count up our sins, our follies, the wrong we have done ourselves and others? But let each one do this for himself.

But God has sent His Spirit to reprove the world of sin, and to lead, direct, dwell with, and to comfort his children, and we all know how soon the still small voice of conscience gives us warning when we in any way transgress the right. How the little monitor speaks in language not to be misunderstood. Let us give heed to the voice of the Spirit within us. Let us seek to do right and avoid the wrong.

Forgiveness of Injuries.

Many wise moralists have represented the desire of revenge as a mark of a noble mind, and the accomplishment of it as one of the chief felicities of life. But how much more magnanimous, how much more beneficial to mankind, is forgiveness! It is more magnanimous, because all the generous and exalted feelings of the human mind are requisite to the practice of it; for these alone can enable us to bear the wrong and wickedness and folly with patience, and to look down with pity rather than indignation; these alone can teach us that such are but a part of those sufferings allotted to us in this state of probation, and to know that to overcome evil with good is the most glorious of all victories. It is the most beneficial because this amiable conduct alone can put an end to an eternal succession of injuries and retaliations; for every retaliation becomes a new injury and requires another act of revenge for satisfaction.—*Jenyns, 1787.*

It has been objected to this command (*i. e.*, to love our enemies) that it is extravagant and impracticable, and that it is impossible for any man to bring himself to entertain any real love for his enemies. But this objection supposes that we are to love our enemies in the same manner and degree, and with the same cordiality and ardor of affection as we do our relations and friends. Our Lord, however, is not so severe a task-master as to require that at our hands. There are different degrees of love, as of every other human affection, and these degrees are to be duly proportioned to the different objects of our regard. There is one degree due to our relations, another to our friends and benefactors, another to strangers, and another to enemies. —*Bishop Porteus.*

Hath any wronged thee? Be bravely revenged; slight it, and the work's begun; forgive it, and it is punished. He is below him that is not above an injury.—*Quarles.*

A gentle person is like a river flowing calmly along; whilst a passionate man is like the sea, continually casting up mire and dirt.—*Cameron.*

Anger continued terminates in revenge, and by calling up the anger of the opposite party, a temporary disagreement is converted into an everlasting hatred.—*Bacon.*

Anger is the most impotent passion that accompanies the mind of man; it effects nothing it goes about; and hurts the man who is possessed by it more than any other against whom it is directed, for to be angry is to revenge the faults of others upon ourselves.—*Locke.*

Mr. Burkitt observes in his journal, that some persons would never have had a particular share in his prayers but for the injustice they had done him.

It was the laudable ambition of Cotton Mather to say, "He did not know of any person in the world who had done him an ill-office, but he had done him a good one in return."

Tell us, ye men who are so jealous of right and of honor, who take sudden fire at every insult, and suffer the slightest imagination of another's contempt, or another's unfairness, to chase from your bosom every feeling of complacency; ye men whom every fancied affront puts into such a turbulence of emotion, and in whom every fancied infringement stirs up the quick and resentful appetite for justice, how will you stand the vigorous application of that test by which the forgiven of God are ascertained, even that the spirit of forgiveness is in them, and by which it will be pronounced, whether you are, indeed, the children of the Highest, and perfect, as your Father in heaven is perfect?—*Chalmers.*

The Holy Service.

"They serve him day and night in his temple." Rev. vii. 15.

Praised are they that dwell in Thy house; they will be still praising Thee. Day and night as we speak on earth, for ("there is no night there"), through the bright unbroken watches of eternity, they serve God in his temple. They sit not now by the gate; they stand not in the porches; they minister in the outer court no more. They are within the veil, in the presence of the Most High, swinging the golden censer, and striking the full-toned harp of their praises.

If, here on earth, one day in His courts was better than a thousand, what will it be when God's waiting saints are called to the great gathering and festival in the heavens? "As the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." When He to whom a thousand years are as one day—a thousand cycles a fleeting second of eternity—says "long," he sets the seal and consecration of his own infinite being upon their blessedness.

Here we can not, if we would, be constantly employed in the service of God. Our bodies faint through weariness; our minds fail and flag in a long concentration of their powers. And how many evil influences are at work within our souls to distract and overpower them! How many worldly thoughts and anxieties flutter over our minds at the still hour of devotion, or in the house of God, like the birds descending on Abraham's sacrifice!

But how far otherwise will it be when we enter on the keeping of that Sabbath to which this mortal life is but the "evening of preparation"? Then, there will be no languishing nor faintness,—no inertness and no cessation—no heart wandering after vanity, no soul cleaving to the dust; but a holy service of God, in which the spirit will find at once its exercise and its refreshment. There the air it breathes, the pure element of light in which it lives, will minister strength and alacrity to its swift elastic powers. It will soar to heights of holy contemplation, balancing itself on calm ethereal wings, and floating on in unutterable joy. "In waiting on the Lord it will renew (or transform) its strength," passing by a swift ascension into higher circles of service, as it dilates from within to larger capacities of blessedness.

What the nature of these employments may be, we know not. We know they will be worthy of spiritual bodies and sinless minds. How gladly will they see the secret course of Providence unveiled, the bright devices of that plan which seemed here so raveled and perplexed! How intently will they watch the unfolding mystery of grace, and tell to principals and powers what it is to feel and return a Savior's love! With what rapture gaze on the flashing rays of the "many colored wisdom of God" or the softened splendor of his attributes in the rainbow like an emerald round the throne! A ceaseless but ever varied course of sacred services, in

which their being will glide on from joy to joy, and their natures advance from strength to strength, and the glorified intelligence climb ever up from round to round of that shining ladder which rests its foot on the marble pavement, and hides its summit in light BURNS.

Watch and Pray.

As I was taking a short journey, I perceived how needful it is to watch and pray. Temptations often come, and I must often say, Where am I? But I must also say, O, what a gracious Lord we have, if we are only willing to be led by him. How willing he is to lead us out of the ways of sin into the right path. How vain and proud is all the world and its pleasures, and yet how often do we seek after these things by neglecting the true faith of God, without which no true comfort and pleasure can be found. Let us, therefore, dear brethren and sisters, live for Christ alone. Let each one of us seriously consider the question, Am I his or am I not? Have we come to that true light, which is in Christ alone?

"Christian soldiers, wake to glory;
Hark, your Leader bids you rise;
See the crown of life before you,
March to seize the heavenly prize.

"Let the hope of full salvation
Helmet-like your head adorn,
Be the Gospel's preparation
On your feet like sandals worn.

"Let your loins around be girded
By the truth your lips profess,
From your breast the danger warded
By the plate of righteousness.

"Let your prayers ascend with fervor,
Without ceasing to the Lord,
Not an unconcerned observer,
Timely succor hell afford.

"Faith and hope must never languish,
All your cares upon him cast,
He'll enable you to vanquish
Every enemy at last."

—S. K.

A Young Woman's Reasons for not Dancing.

1. Dancing would lead me into crowded rooms and late hours which are injurious to health and usefulness.

2. Dancing would lead me into close contact with very promiscuous company, and "evil communications corrupt good manners."

3. Dancing would require me to use and permit freedom with the other sex, of which I should be heartily ashamed and which I believe to be wrong.

4. My parents and friends would be anxious about me, if I were out late, keeping company with they know not whom.

5. Ministers and good people in general disapprove of dancing and I think it is not safe to set myself against them, if a thing be even doubtful I wish to be on the safe side.

6. Dancing has a bad name, and I mean to study things that are pure, lovely, and of good report.

7. Dancing is generally accompanied with drinking, and I see drinking produces a great deal of evil.

8. I am told dancing is a great temptation to young men, and I do not wish to have anything to do with leading them astray.

9. Dancing unfit the mind for serious reflection and prayer, and I mean to do nothing that will estrange me from my God and Savior.

The Bible.

Some writer gives the following analysis of the book of books the Bible:

It is a book of laws; it shows the right and wrong.

It is a book of wisdom that makes the foolish wise.

It is a book of truth, which detects all human errors.

It is the book of life, and shows how to avoid everlasting death.

It is the most authentic and entertaining history ever published.

It contains the most remote antiquities, the most remarkable events and wonderful occurrences.

It is a code of laws.

It is a perfect body of divinity.

It is an unequalled narrative.

It is a book of biography.

It is a book of travels.

It is a book of voyages.

It is a book of the best covenant ever made, the best deed ever written.

It is the best will ever executed, the best testament ever signed.

It is the young man's best companion.

It is the schoolboy's instructor.

It is the learned man's masterpiece.

It is the ignorant man's dictionary, and every man's directory.

Married.

On the 19th of Nov., 1867, at the house of the bride's father, in Lancaster Co., Pa., by Bish. George Weber, CHRISTIAN GOOD and HANNA BURKHART, both of Lancaster Co., Pa.

On the 24th of Nov., 1867, at the house of the bride's father, in Lancaster Co., Pa., by Bishop George Weber, DAVID NOLT and ELIZABETH MARTIN, both of Lancaster Co., Pa.

On the 7th of November, by Daniel Brauer, ISAAC STEMAN and LYDIA BRENNEMAN, both of Allen Co., Ohio.

Died.

On the 20th of November, 1867, in Waterloo Co., Ontario, MARY, wife of Henry BRUBACHER, aged 33 years, 11 months, and 26 days. Her maiden name was Musselman. She was buried on the 23rd at Keh's burying-ground. She leaves a husband and 10 children to mourn her early departure. JACOB Y. SHANTZ.

On the 23rd of November, near Sporting Hill, Lancaster Co., Pa., SUSANNA RONNER, aged 64 years, 5 months, and 21 days. Funeral sermon was preached by John Landes, Jacob N. Brubacher, and John Brubaker, from Ll. 12: 40-41. J. D. HERSHAY.

On the 7th of November, at the home of his mother, in Allen County, Ohio, of consumption, BRO. CHRISTIAN HOFFERD, aged 27 years, 7 months, and 19 days. He was buried, on the 8th, at Krotz's, burying-ground. Funeral sermon was preached by John E. Miller and David Geiger. He felt that he was at peace with God, and desired to depart and be with P. H. Christ.

Departed this life, on Friday, the 25th of October, on Muddy Creek in Rockingham Co., Va., EBRAIM W. SILLINGS, aged 33 years, 4 months, and 16 days. Funeral sermon was preached by Daniel Heatwole and Jacob Driver, from Phil. 1: 21. He was buried at Panusah, in Augusta Co. He had been afflicted with an ulcer in the breast, from which he suffered near

ly twelve months. The writer was a near neighbor, and visited his frequently. His sufferings were very severe, yet scarcely a murmur ever escaped his lips. He bore all with Christian fortitude and resignation. He often called on the brethren to sing and pray with him. He was a member of the Mennonite Church, and I believe he tried to serve God faithfully. He was beloved and esteemed by all who knew him. His departure was a sore affliction to his family, yet they need not mourn as those having no hope. And they may also bear in mind that their loss is his eternal gain, and that he who summoned him away is too wise to err, and too good to be unkind. May the good Shepherd soothe their sorrows, and may they follow the good example of him for whom they mourn, and their end be like his. "Blessed are the dead who die in the Lord."

"Weep not for me, companion dear,
Nor discontented be;
But for yourself much rather,
Labor to come to me.

"Weep not for me, dearest mother,
From sorrow I am free;
Your eares leave to another,
The Savior eares for me.

"Weep not for me, brothers, sisters
But good and faithful be,
To meet your Lord and Savior,
And there my face you'll see.

On the 10th of November, in Washington, D. C., Joseph HICKS, aged 75 years, months, and 15 days. His disease was a kind of chronic consumption, with which he had been afflicted already in his seventh year, by which both his mental and physical powers were so weakened that he never came to accountability. He had much to suffer, however, and did not with the rich man have his good things also in this life, but the opposite. So that we believe and hope he was also carried in this life, angels, &c. Thence unto God forever. Amen. Funeral sermons were preached from Rom. 11: 33 and 2 Tim. 2: 6.

On the 11th of October, in Hilltown township, Bucks Co., Pa., ABRAHAM HUNSCICKER, aged 62 years and 3 months. He was buried at Perquese Meeting-house, on which occasion funeral discourses were delivered by John Allebach, Samuel Godshalk, and Isaee Oberholzer.

On the 29th of October, in the same place, GEORGE DELP, aged about 54 years. He was buried at Perquese Meeting-house, followed by a large concourse of relatives and friends. Funeral discourses were delivered by the brethren Abm. Moyer, John Allebach, and Isaac Oberholzer.

On the 24th of October, in Towamenein township, Montgomery Co., Pa., of Dropsey, JACOB S. SWARTLEY, aged 46 years, 2 months, and 8 days. He was buried at Franeonia, Mennonite Meeting-house. Funeral discourses were delivered by Jacob Landes, Henry Nee, and Josiah Clemmens.

On the 26th of November, in Spring Garden Township, York County, Pa., of typhoid fever, Bro. JACOB LEHMAN, son of Pre. Jacob Lehman deceased, aged 29 years, 11 months, and 5 days. He was buried on the 28th, at Witmer's Meeting house. Funeral services were delivered by Frederic and Daniel Stauffer, from Revelations; 14: 13.

Letters Received.

ANSWER: RECORDS

Beyer, William	Gaehle, J N	Ringenberg, John
Broneman, J M	Gabel, John L	Roup, B F
Casell, Elias	Hildebrand, Jacob	Sherk, David
Eberly, John	Hunter, Irwin S	Suter, Emanuel
Gashaw, M	Kodes, Mary M	Shantz, J Y 2
Weaver, Emanuel C	Zook, John B	
WITH MONEY.		
Albrecht, John	\$ 2 00	Marner, J J
Amstutz, John U	60	Nissley, Elihu
Brubaker, Henry	1 50	Ochsner, A
Bremmer, C	1 50	Patterson, J
Bremmer, Samuel	1 00	Reiter, Cyrus
Coble, David	1 00	Kerner, Henry
Casel Henry B	1 50	Krout, A F K
Eberly, Jacob	1 00	Lambert, J
Ford, Alvin	1 00	Klimmt, Joseph
Ford, Joel	1 00	Kratz, Jacob
Gault, Peter	1 50	Wittmer, Peter P
Hershey, Peter	1 00	Motteret, Rudolph
Heirstein, Samuel	1 00	Muller, Anna
Hartman, Henry	1 00	Martin, Jacob
Zehl, Andreas	2 00	Zimmermann, A
		Zurfluh, A 1 00

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